

Instructions for Children :
Or, The
Child's and Youth's Delight.
Teaching an Easie Way to
Spell and Read *True English.*

Containing
The Father's Godly Advice,
And directing
Parents in a Right and Spiritual
manner to Educate their Children.

WITH
A SCRIPTURE CATECHISM,
Wherein all the Chief
Principles of True Christianity
Are clearly Open'd.

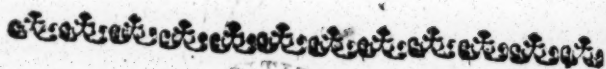
Together with many other Things,
both Pleasant and Useful for the E-
ducation of **CHILDREN.**

Written by **B. KEACH**, Author of
War with the Devil.

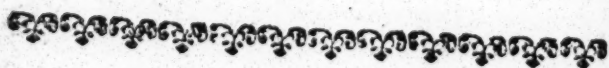
*Recommended to the Use of all Parents
and Schoolmasters, by H. Knowls.*

The Fifth Edition.

Printed for *John Marshall*, at the Bible
in *Gracechurch-street.* MDCCXXIII.



*Enter'd in the Hall-Book, ac-
cording to Act of Parliament.*





TO THE
Courteous R E A D E R.

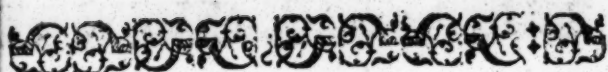
R E A D E R,

THis little Book (cal-
led Instructions for
Children) I have read (who
have taught Scholars above
Forty Years in London) and
as I well know and esteem the
Author, so I do commend it
to all Religious Parents, who
are willing to Catechise their
Children, and teach them to
know the H. Scripture : And
I could wish that all the En-

To the Reader.

glish School-Masters in and about this City (nay, throughout the Nation) would make use of it for the Instruction of their Scholars, finding it so well agreeing with the Mind of GOD contain'd in the Scripture, which is able to make them wise unto Salvation, through Faith in Jesus Christ. And that a divine Blessing may attend it, to the comfort of Parents in the profitable Instruction of their Children, is the Desire of thy Servant in the Gospel,

H. Knowls.



INSTRUCTIONS

FOR CHILDREN:

OR, THE
Child's and Youth's Delight.

An Alphabet of several sorts
of LETTERS.

The Great English Letters.

A B C D E F G H I K L M
N O P Q R S T U V W X Y Z

The Small English Letters.

a b c d e f g h i k l m n o p q r s
t u v w x y z.



The Great Roman Letters.

A B C D E F G H I K L M N
O P Q R S T U V W X Y Z.

The Small Roman Letters.

a b c d e f g h i k l m n o p q r
s t u v w x y z.

The Great Italick Letters.

*A B C D E F G H I K L M N O P
Q R S T U V W X Y Z.*

The Small Italick Letters.

*a b c d e f g h i k l m n o p q r s t u
v w x y z.*

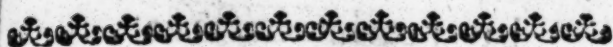
The Vowels.

a e i o u.

The Consonants.

*b c d f g h k l m n p q r s t v w
x y z.*

Double



Double Letters.

ct ff fi mi n ff fi mi fl ft m &

ab eb ib ob ub	ba be bi bo bu by
ac ec ic oc uc	ca ce ci co cu cy
ad ed id od ud	da de di do du dy
af ef if of uf	fa fe fi fo fu fy
ag eg ig og ug	ga ge gi go gu gy
ak ek ik ok uk	ka ke ki ko ku ky
al el il ol ul	la le li lo lu ly
am em im om um	ma me mi mo mu my
an en in on un	na ne ni no nu ny
ap ep ip op up	pa pe pi po pu py
ar er ir or ur	ra re ri ro ru ry
as es is os us	sa se si so su sy
at et it ot ut	ta te ti to tu ty
va ve vi vo vu vy	
wa we wi wo wu wy	
ax ex ix ox ux.	

A *Vowel* hath a perfect Sound by it self, without any other Letter. *Consonants* without *Vowels* will make no Sound; nor can they be pronounc'd.

bat

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bat bet bit bot but
 cad ced cid cod cud
 dap dep dip dop dup
 gad ged gid god gud
 hac hec hic hoc huc
 lap lep lip lop luc
 bra bre bri bro bru
 cha che chi cho chu
 dra dre dri dro dru
 fla fle fli flo flu

*Words of One Syllable.***A**

ace

ale

are

age

B

babe

blaze

bone

bore

break

brave

C

charge

chide

choice

crumb

cage

chance

crew

D

dale

dance

did

done

dote

dove

E

edge

else

ear

eye

F

face

fence

fine

force

force	juice	N
forge	L	neck
G	lade	nine
gate	leave	nose
give	live	O
gone	love	oak
grove	M	once
H	mace	own
hate	made	P
haste	make	plague
hedge	mare	plunge
hole	milk	pale
huge	mint	peace
I	mixt	pipe
isle	mole	Q
inn	more	quake
judge	myrrh	quite

Words of two, three, four, five, and six Syllables.

a-base	a-ca-de-my
a-bide	a-bo-mi-na-ble
a-broad	a-po-the-ca-ry
a-bode	de-no-mi-na-ti-on
a-ba-fed	ex-a-mi-na-ti-on
a-ba-red	fa-mi-li-a-ri-ty
a-bi-ding	pro-pi-ti-a-ti-on



PRECEPTS FOR CHILDREN.

TO learn to Read, good Child, give heed,
For 'tis a precious thing :
What may compare with Learning rare !
From hence doth Virtue spring.

2

In time of Grief it yields Relief ;
Yea, in Adversity
'Twill cheerful make, when Friends forsake
And when dear Parents die.

3

When Foes annoy, 'twill yield thee Joy,
With much Delight and Pleasure :
If poor thou be, this will to thee
Exceed all Earthly Treasure.

4

Tho' others have, and Riches crave,
Unto their Hearts desire,

It

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*It may decay, and flie away,
Or be consum'd by Fire.*

5

*Thy Portion's sure, and will endure;
Nought can undo that Youth
Whom GOD doth learn for to discern
The worth of sacred Truth.*

6

*Take therefore Care, Learning is rare,
Like Chains of purest Gold;
Look, look about, and find it out,
Its Worth cannot be told.*

7

*Consonants know, and Vowels too,
Nay, learn rightly to spell;
Be not a Fool, but go to School
Till thou read English well.*

8

*Yet rest not here, but learn to fear
The blessed GOD of Truth;
O! understand, 'tis GOD's Command
Thou serve Him in thy Youth.*

9

*Learn to deny the Company
Of Children that are vile,
That lye and swear, so wicked are
As good Men to revile.*

10

*O learn to know what Filth doth flow
From every poysonous Evil, And*

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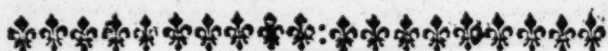
*And look within to find out Sin,
'Tis worser than the Devil.*

11

*What Adam's Fall hath brought on all
His whole Posterity
Strive to find out, then without doubt
To Jesus thou wilt fly.*

12

*For fit Relief under thy Grief
On Him do thou depend;
And He will hear, and will appear
To save thee in the end.*



LESSONS for Children.

I Lesson.

Father. *C*ome ye Chil-dren, and
hear-ken un-to me, and
I will teach you the Fear of the
Lord.

II Lesson.

*Chil-dren, o-bey your Pa-rents in
the Lord, for this is right.*

III Lesson.

*Ho-nour thy Fa-ther and thy Mo-
ther,*

Instructions for Children. 9

ther, which is the first Com-mand-ment with Pro-mise.

IV Lesson.

A wise Son ma-keth a glad Fa-ther ; but a foo-lish Son is the Hea-vi-ness of his Mo-ther.

V Lesson.

A wise Son hear-eth his Fa-ther's In-stru-cti-on ; but a scor-ner hear-eth not Re-buke.

VI Lesson.

A Fool de-spi-seth his Fa-ther's In-stru-cti-on ; but he that re-gard-eth Re-proof is pru-dent.

VII Lesson.

A foo-lish Son is a Grief of his Fa-ther, and Bit-ter-ness to her that bare him.

VIII Lesson.

E-ven a Child is known by his do-ing, whe-ther his Work be pure, and whe-ther it be right.

IX Lesson.

Who-so cur-ses his Fa-ther or Mo-ther, his Lamp shall be put out in Ob-scu-ri-ty.

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X Lesson.

Heark-en un-to thy Fa-ther that be-gat thee, and de-spi-se not thy Mo-ther when she is old.

XI Lesson.

The Eye that mock-eth at his Fa-ther, and de-spi-seth to o-bey his Mo-ther, the Ra-vens of the Val-leys shall pick it out, and the young Ea-gles shall eat it.

XII Lesson.

Bet-ter is a poor and wise Child, than an old foo-lish King.

XIII Lesson.

And that from a Child thou hast known the Ho-ly Scrip-tures, which are a-ble to make thee wise un-to Sal-va-ti-on, through Faith which is in Je-sus Christ.

XIV Lesson.

All Scrip-ture is gi-ven by In-spi-ra-ti-on of God, and is pro-fi-ta-ble for Do-ctrine, for Re-proof, for Cor-rec-ti-on, for In-struc-ti-on in Righ-te-ous-ness.

XV Lesson.

That the Man of God may be perfect, through-ly furnish-ed un-to all good Works.



The Little CHILD'S
CATECHISM.

Father. **C**Child, how old art thou?

Child. I am told, Father, that I am between three and four Years old.

Fa. Canst thou tell who was the first Man that God made?

Ch. Yes, Adam was the first Man.

Fa. Who was it that kill'd his Brother?

Ch. Cain.

Fa. Why did he kill him?

Ch. Because his Works were evil, and his Brother's good.

Fa. Who did walk with GOD,
three

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three hundred Years, and was translated, that he should not see Death?

Ch. Enoch.

Fa. Who was the oldest Man that ever liv'd ?

Ch. Methuselah.

Fa. Who built the Ark, and was only Righteous in his days ?

Ch. Noah.

Fa. Who was the most Faithful Man ?

Ch. Abraham.

Fa. Who wrestled with the Angel of GOD, and prevail'd ?

Ch. Jacob.

Fa. Who was hated of his Brethren ?

Ch. Joseph.

Fa. Who was the meekest Man ?

Ch. Moses.

Fa. Who did the Ground swallow up alive ?

Ch. Corah, Dathan, and Abiram.

Fa. Who was the strongest Man ?

Ch.

Ch. Sampson.

Fa. *Who was the Man after God's own Heart?*

Ch. David.

Fa. *Who was the patient'st Man?*

Ch. Job.

Fa. *Who was the wisest Man?*

Ch. Solomon.

Fa. *Who pray'd that it might not rain, and it rained not for three Years upon the Earth?*

Ch. Elijah.

Fa. *Who did the Ravens feed with Bread and Meat?*

Ch. Elijah, 1 Kin. 17. 6.

Fa. *Who were cast into the hot fiery Furnace?*

Ch. Shadrach, Meshach, and Abednego.

Fa. *Why were they cast into the Furnace?*

Ch. Because they would not worship a golden Image the King of Babylon had made.

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Fa. *Who was cast into the Lyon's Den?*

Ch. Daniel.

Fa. *Who did Jesus Christ raise from the Dead?*

Ch. Lazarus.

Fa. *Who deny'd Jesus Christ?*

Ch. St. Peter.

Fa. *Who betray'd his Blessed Master with a Kiss?*

Ch. Judas.

Fa. *Who were struck with Death for telling of a Lye?*

Ch. Ananias and his Wife Sapphira.

Fa. *Who was converted as he was going to Damascus?*

Ch. Saul, who was call'd Paul.

Fa. *How did Sin enter into the World?*

Ch. By Adam's eating of the Forbidden Fruit.

Fa. *What is Sin?*

Ch. The breaking of GOD's Commandments.

Fa.

Fa. *Who made You ?*

Ch. G O D made me and all Mankind.

Fa. *What is GOD ?*

Ch. GOD is a Spirit.

Fa. *Why did GOD make you ?*

Ch. That I should serve, worship, and honour Him.

Fa. *How ought you to serve and worship GOD ?*

Ch. GOD must be worshiped in Spirit and in Truth.

Fa. *What is meant by worshiping GOD in Truth ?*

Ch. To worship GOD in Truth is to worship Him according to His own Appointments or Institutions, recorded in the New Testament.

Fa. *What is it to worship G O D in Spirit ?*

Ch. To worship GOD in Spirit is to worship Him in Sincerity, or in the Uprightness of my Heart, and by the Influence of the Holy Ghost.

Fa.

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Fa. *Who is the Saviour of Mankind ?*

Ch. *Jesus Christ.*

Fa. *What did Jesus Christ do to save you ?*

Ch. *He dy'd, and shed his precious Blood to save me.*

Fa. *What must you do if you would be saved by him ?*

Ch. *I must believe in him and be converted.*

Fa. *But can you believe in him ?*

Ch. *Not without G O D gives me his special Grace.*

Fa. *What must you do to obtain GOD's special Grace ?*

Ch. *I must pray to him, for Christs sake, to give me his Grace that I may believe.*

Fa. *Beloved Child, the Lord help you so to do ; and be sure you avoid the company (my Child) of wicked Children ; and take heed of Lying, Stubbornness, Disobedience, and all manner of wicked Words*

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*Words and Deeds, and God will love
you, and your Father and Mother
will love you; nay, and you will be
beloved of all that fear and love
GOD.*

1

*O Child most dear, incline thine Ear,
And hearken to GOD's Voice,
His Counsel take, for that doth make
His Saints for to rejoice.*

2

*Be not like those who Grace oppose,
And give their Minds to play;
But let thy Mind be well inclin'd,
In seeking Wisdom's way.*

3

*Learn in thy Youth GOD's holy Truth,
Christ's blessed Cross to bear;
And so shalt thou, tho' hated now,
Of Heaven have a share.*

4

*Don't lye nor swear, to steal don't dare,
Take heed of such great Evils:
For such must die, and in Hell lie
With damned Souls and Devils.*

5

*In a right way thou must obey
Thy Father and thy Mother;*

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'Tis also right in GOD's dear sight
to love Sister and Brother.

6

[sures

Let not vain Pleasures, nor earthly Trea-
thy Soul seek and desire,
For these things, know, God will o'erthrow
With his consuming Fire.

7

Spend then thy Days in righteous ways,
GOD's Holy Name to hallow,
That so at last, thy Days being past,
A happy End may follow.

8

'And tho' thou die, and i'th' Grave do lie,
Yet Christ will thee awake,
And Angels send thee to attend
And into Glory take.

9

Where thou shalt rest among the Blest
Unto Eternity,
And have the Crown of great Renown,
GOD's Name to magnifie.

10

That thus with Christ in Paradise
For ever thou maist reign:
See that thou pray both Night and Day
Such Glory to obtain.

Now,

*Now; my little Child, stand aside,
and let me ask your Elder Brother
some Questions.*



The Y O U T H ' S
CATECHISM.

Father. **C** H I L D, how Old art
thou ?

Child. I am, most honour'd
Father, about Ten Years old.

Fa. What hast thou learned, or
dost thou know, of GOD ?

Ch. I am a Child, and know but
little ; I understand as a Child,
and think as a Child.

Fa. Dost thou not understand my
Question ?

Ch. I fear I do not.

Fa. Dost thou believe there is a
G O D ?

Ch. Yes, Sir, I do believe
there

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there is a God ; for I have often read of him in my Bible.

Fa. *Who is GOD ?*

Ch. I do not know very well ; Is he not an old Man ?

Fa. *Thy little Brother answer'd better : But why dost thou think GOD is a Man ?*

Ch. Because I read GOD made Man in his own Image.

Fa. *That doth not mean Form or Shape.*

Ch. Pray, Father, tell me who GOD is, and what the meaning is of that place of Scripture I mention'd.

Fa. *GOD is (as thy little Brother hath said) a Spirit ; and a Spirit hath not Flesh and Bones as we have : Also the likeness to an Image of GOD is Righteousness and true Holiness, together with a sovereign Power and Authority over all Creatures and Things. And 'tis in this sense GOD made Man in his own Image,*

Image, and after his own Likeness, Man was created holy and upright, and made chief Ruler and Governor of all Creatures and Things upon the Earth.

Ch. Do all Men retain this Image of GOD still?

Fa. No, Child; Mankind is degenerated, and hath lost the Image of GOD.

Ch. Pray, Father, tell me how Man came at first to lose the Image of GOD.

Fa. Man lost GOD's Image by his Sin. Adam, who was the first Man GOD made, broke his Commandment in eating of the forbidden Fruit, and thereby defiled and polluted himself and all his Posterity. And so long as Men continue in an unconverted State, being under the power of Sin and natural Depravity, they more resemble the Devil, or have more of his likeness, than of the Image and likeness of GOD in them.

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Ch. Father, pray tell me what my State and Condition is.

Fa. *What dost thou mean by State and Condition?*

Ch. I do not mean my outward State in this World; for I thank GOD, through His Blessing, and your Care of me, dear Father, I want neither Food nor Raiment.

Fa. *My good Child, I am glad to hear thee enquire after thy Spiritual Condition; thou wouldst, I perceive, not only know GOD, but also know thy self; that is to say, the State of thy Immortal Soul.*

Ch. Have I, Father, then an Immortal Soul?

Fa. *An Immortal Soul, Child? Yes; more worth than all the World.*

Ch. Pray, Sir, what is my Soul?

Fa. *'Tis a Spirit, an Immortal Spirit, created by the Lord, and infused*

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refused into thee: The Lord formed the Spirit of Man, which is within him; and the Spirit will live when the Body dies: The Body of Man was made of the Dust of the Ground, but his Soul was formed by GOD's Breathing into him, as it is written, The Lord formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a living Soul, Gen. 2. 27.

Ch. Pray, Father, do not be angry with me: You told me, GOD was a Spirit, and now you tell me the Soul of Man is a Spirit: Pray explain this Mystery to me?

Fa. GOD is an uncreated Spirit, Infinite and Inconceivable in his Being, and is of and from himself, being from Everlasting: But Angels and the Souls of Men are Created finite Spirits: He that formed the Bodies of Men and Beasts, formed those Spirits also.

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Ch. But, pray Sir, what is the state and condition my Soul is in by Nature, as I proceed from the Loins of our first Parents ?

Fa. *Thou and all Mankind are born in Iniquity, having a grievous corrupt and depraved Nature, prone to commit all manner of Sin, thy Understanding darkned, thy Will naturally rebellious to GOD and all Goodness, thy Affections carnal, thy Memory traiterous, forgetting what GOD and your Parents commanded you. I have observ'd how you and your Brothers, and Sisters too, are inclined to Pride, Lying, Stubbornness, and to a peevish and disobedient Spirit : Your Nature prompts you to evil and vain Delights and Sports, so that Childhood and Youth are Vanity, Eccles. i. 10. And this is the Effect of Original Sin, or the Fruits of Adam's Transgression.*

Ch. Dear Father, I perceive what you tell me is too true :
What

What shall I do if I am by nature a Child of Wrath, and thus prone to sin against GOD ?

Fa. GOD has, Child, provided a Remedy ; he hath sent his Son Jesus Christ to save thee from thy Sins, and deliver thee from this thy woful condition.

Ch. But, Sir, what would you have me to do ? for I heard our Minister say, that such who die unconverted shall be damn'd.

Fa. You must believe in Christ, and strive against the Evils of your Heart. I do forewarn you of the danger of sin, and charge you before the great GOD not to keep company with wicked Children ; for some do not only now-adays go astray from the womb, telling Lyes, but also learn to swear and blaspheme the holy Name of GOD as soon, nay, before they can speak plain, and their cursed and wretched Parents do not reprove them. 2dly, I exhort you to pray to GOD to give you Grace,

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and change your Evil Nature ; for, Except a Man be born again, he cannot see the Kingdom of God, John 3. 3.

Ch. Father, what is it to be born again ?

Fa. It is not to enter the second time into your Mother's Womb, and be born ; but 'tis to have a Spiritual Birth ; 'tis to have a new Heart, and a new Spirit, and a new Life, to have the Evil Qualities and Habits of your Heart changed, and Holy and Heavenly Qualities and Habits infused in the room of them.

Ch. Would to God I did rightly understand what you say, and could but experience this new Birth wrought in me.

Fa. If you follow on to know the Lord, He will give you Understanding, and work this Work in you.

*Ch. But, Father, I am very young ; may I not do as other Children do, and defer the mind-
ing*

ing of these Things untill I am older?

Fa. No, Child, you must not defer those Things to another time; 'tis the Devil that darts such vile Thoughts into thy Mind. I do therefore command you, and all your Brothers and Sisters, as you expect to abide in my Love and Favour, or do hope to enjoy the Love and Favour of God, to resist such insnaring and Soul-undoing Thoughts.

1. Because God requires you to remember him now in your Youth, before the Evil Days come, Eccles.

22. 1. First, saith Christ, seek the Kingdom of God and His Righteousness, and all these Things shall be added unto you, Matth. 6. 33.

2. I charge you to set your Heart Heavenward, and to labour to know God, and to love and serve him now, because you were made and sent into this World to this very Purpose.

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3. Consider, my good Child, GOD does graciously preserve, feed, and cloath you likewise, to the end you might live to him : Would you have GOD be at the charge of your Maintenance, and refuse to do him service, nay, rather chuse to serve the Devil, as all wicked Children do ?

Ch. No, dear Father, God forbid

Fa. Why then did you ask me whether you might not defer the great things that concern your Soul, and the knowledge of God and Christ, and his Service, until you are old ? For such who resolve to defer seeking after God, Grace, and Holiness till they are old, secretly purpose to be wicked and ungodly whilst they are young.

Ch. But, Father, I cannot see that many Children do regard or mind these things ; besides, they laugh at me, and mock me when I speak to them of GOD, and of praying to Him, and of getting an Interest in Jesus Christ.

Fa.

Fa. My Child, I know there are great multitudes of wicked and ungodly Children; Wouldst thou be wicked as well as they? And because they serve the Devil, would you serve him? If you do so, you may lie in Hell with them at last: Therefore matter it not, Child, tho' they laugh at you and reproach you, for *Blessed are they that are reviled and reproached for Christ's sake.*

Ch. But Father, do not some People find Mercy with GOD when they are old, who never minded to seek after Him while they were young?

Fa. GOD hath not promised that they who seek him late shall find him, but his Promise runs to them that seek him early, *Prov. 8. 17.* But, Child, GOD doth not (it may be) afford some the Means of Grace whilst they are young; they may live in some dark Corner: Nor does he call all at the
third

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third Hour. But, Child, you do not know whether you shall live till you are Old ; and if Death comes and cuts you off in your Sins, What will become of you then? Many go down to Hell with their Bodies full of the Sins of their Youth : Do you not see many little Graves as well as great ones?

Ch. *But, pray Father, what other Reasons is there why I should seek after God, and strive to lead a holy Life in my Youth?*

Fa. 4. Because God accepteth of such, and their Service exceedingly, who yield the first and best of their Days to him : God ought not to be put off with Old-Age, which are the dregs of our Days. Besides, thy Dear Saviour spent all his Days on Earth, that so he might glorify thee in Heaven ; therefore shouldst thou spend all thy Days in his Service, and to honour

honour him. He lived for thee, that thou shouldst live to him; and died for thee in the prime of his Days, that thou shouldst not spend the primest of thy Days in Sin. Moreover, most of those Renowned and Eminent Saints we read of in Holy Scripture (who were greatly beloved and honoured by the Almighty) were early Seekers, or such that gave up themselves to God in their Youth, as namely, young *Isaac, Jacob, Joseph, Moses, Solomon, Josiah*, the Apostle *John, Timothy*, and divers others. Furthermore, What ground is there for any to think, that after they have spent all their youthful and primest Days in the *Devil's* Service, in doing his Will, and pleasing him, by living in wicked and ungodly ways, that when they are old, and their Nature almost spent, that God will accept them? Nay, and it is hard to know then whe-

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whether they forsake their Sin, or Sin forsakes them. But yet

*'Tis better late, than not at all,
If they in truth for Mercy call ;
But in GOD's fear, I say again,
Let all endeavour to obtain
Grace to repent whilst they are young,
Temptations in Old-age are strong ;
And 'twill be hard for such, I fear,
To know whether they be sincere.
If Converts they should seem to be,
Who can't much longer all Men see
Live in those ways of Sin which they
Embrac'd and lov'd 'till near the Day
They must by Death be snatch'd away.*

5. Further, to perswade thee in thy Youth to cleave to GOD, and to be holy betimes, consider that hereby thou wilt prevent and 'scape many grievous Sins, which others run into, to the great dishonour of God and grief of their Parents, which will also more and more pollute and defile thy Soul, and cause the Lord to loath and

and abhor thee; by *this* means also will Satan get the greater Power over thee; and the more difficult will it be for thee to leave the ways of Sin, and the Vanities of this World; for evil Habits and Customs in Sin, are not easily broken; which made the Prophet say, *Can the Ethiopian change his skin, or the Leopard his spots? Then may ye also do Good, that are accustomed to do Evil,* Jer. 13. 23.

6. God calls thee now in thy Youth, and this may be the only time of thy Visitation; and if thou should'st slight and neglect this season, probably God may call thee no more, *Prov. 1. 24.* Many who refuse God's Call in their Youth, and cleave to the Lusts and Vanities of the World, when they come to be old, are wholly rejected of the Almighty, & given to Unbelief and Hardness of Heart, so that they sin without
D any

any remorse of Conscience, and
perish eternally.

*For this most plain I do espy,
GOD doth his Grace oft-times deny
To such as do reject his Voice
Whilst they are young, and do make choice
Of all such ways as evil are ;
O then at Death no Hopes is there :
For if GOD then gives them no Call,
With Vengeance into Hell they fall.*

7. and lastly, That I may pre-
vail with thee to be holy betimes,
and to fear the Lord now in thy
Youth, consider, Child, that God
will bring thee, for all thy youth-
ful Lusts and Vanities, into Judg-
ment : *Rejoice, O young Man, in thy
Youth ; and let thy Heart cheer thee
in the Days of thy Youth, and walk in
the Ways of thine Heart, and in the
sight of thine Eyes ; but know thou,
that for all these things God will bring
thee into Judgment : Therefore re-
move sorrow from thy Heart, and*

put

and put away Evil from thy Flesh ; for
Childhood and Youth are Vanity.
Ecclef. 11. 9, 10.

What thinkest thou now, (my
dear Child) is it not best for
thee to hearken to the Counsel
of thy Father, and mind that one
Thing needful, and with *Mary*,
chuse that good part ? To prefer
Heaven before Earth ; and the
Joys above, before all the vain
Joys here below ? Is not the Love
of G O D better than all the
World ?

Ch. *I have cause to bless GOD I
have such a Father, who taketh Care
not only of my outward Mein, but
also of my Soul ; and I thank you,
my dear Father, for all your good
Counsel : But yet I find such thoughts
arise in my Heart, that tend to keep
me from closing in with your Advice
at present.*

Fa. What Thoughts are they
you do meet with ?

Ch. That I am too young, and that I may live many Years in the World, and that hereafter it will be time enough; and 'twill be more proper for me to mind such things when I am older and of riper Age.

Fa. I have told you already these Thoughts the Devil puts into your Heart; and therefore I charge you in the fear and dread of the great and terrible God of Heaven and Earth, not close in with them; for he that tells you now you are too young, and 'tis time enough to mind the good of your Soul, and so seek to destroy you, and split you upon the Rock of Presumption; will tell you, if you should live till you are older, That then it will be too late, and that your day is gone; and thereby endeavour to dash you against the Rock of Despair. Have I not told thee why thou wast made? And truly, my Child, I cannot
give

give better Counsel and Instruction or Advice, than to do in this case as a good Merchants Factor doth use to do when he arriveth in a Foreign Country, who presently doth weigh and consider deeply for what cause he came thither, why he was sent, to what end, what to attempt, what to prosecute, what to perform; what will be expected at his Return by him that sent him. For such Cogitations (without doubt) tend to stir him up to set about the Business for which he came, & so not employ his time in Impertinences and trifling Vanities. Will you not lay to Heart why you were created and sent hither untill you are ready to depart from hence? Shall the Business of your great Master and Glorious Sovereign be neglected, whilst your Service would be most acceptable to him. Suppose the Merchant's

D 3

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chant's Factor should not have his Time prefixt, how long he shall stay in the Country to which he is sent; and therefore knows not but that in a few Months he may be call'd home; and yet, as soon as he comes thither, should wholly neglect his Business, and spend his Time in Hawking, Hunting, and other foolish Vanities, and should be call'd home before he has done any thing for which he was sent; What an Account will he be able to give to his Master? Would he not be laugh'd at, and justly contemn'd of all, especially if he should have spent and wasted all his Master's Money on his Lusts? What shame, confusion, and punishment must he then expect to meet with? Even so what an account wilt thou have to give to GOD in the last dreadful Day, if thou shouldst neglect the rich Merchandise of the Kingdom of Hea-

Heaven to Trade in, and for which thou camest into the World, should *G O D* call thee away before thou hast done any thing effectually in it? O do not foolishly waste thy time, and lose the Flower of thy Age, which are those choice Talents the Lord calls upon thee to improve: 'Tis (I may say) thy Master's Money, and thou wilt be call'd to give an account of it.

*Alas, Experience shews thee this,
Man's Life but like a Vapour is ;
Thy Days on Earth may be but few,
They pass like to the Morning Dew,
Like as the Cloud or Shadow flies,
Or Dew is gone when Sun doth rise,
So flee thy Days, thy Months, and Years,
Like the gay Blossom, that appears
Fair this Day, but to-morrow is gone :
This, this, my Child, think'st thou upon?
Thy Age I to the Spring compare,
When Flowers do appear so rare ;
But, Child, receive Instruction now :
Dost not Experience teach us how*

The

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*The Flower now fades and hangs its head
Which yesterday so flourished?
The Meadow's clad in brave Array,
And soon cut down, and turn'd to Hay?
Like Jonah's Gourd, which in one Night
Sprang up, and perisk'd when 'twas light.
Or like a Post which passeth by,
Or Weaver's Shuttle which doth fly,
Or as a Ship when under sail
Doth run most swift with a strong gale:
Even so thy Days do pass and fly;
Lo, Thousands in their Youth do die,
Thy Life's uncertain, 'tis a Blast;
Thy Sand is little, 'twill not last;
Thy House, tho' new, is very old,
'Twill soon fall down and turn to Mould,
Thou wast born to die, and dead you were
Before you liv'd or breath'd i'th' Air;
And die you must e're live you do;
Except you die to live, 'tis so:
There's none can live but such as die
To Sin, and to all Vanity.*

*Child. I hope I shall now, dear
Father, more seriously consider and
lay to Heart what you have said, and
receive the Instruction you have given
me; for I am sensible how short and
uncertain*

uncertain my days are on Earth: But pray Sir, have any Children so young as I am, attained to the knowledge of God and Jesus Christ? Doth God, I mean, call any so young?

Fa. Yes, Child, and younger too than thou art. Worthy Mr. Janeway tells us of a poor Child not above five years old, who minded the good of his Soul more than all things in the World; & was greatly affected, by considering what would become of him when he should die; & his Discourse made Christians stand astonish'd: He was wonderfully swallowed up with the love of Christ, indying for Sinners, and with Tears would speak of it; before he was six years old he made Conscience of Secret Duties: And when he Pray'd, it was with such extraordinary Meltings that his Eyes looked red and sore with weeping for Sin.

The same Minister gives us an
ac-

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Account of another Child, who, when she was about 4 Years old, had a great Sence of her Duty to her Parents, because the Commandment saith, *Honour thy Father and thy Mother*. She would weep if she saw her Parents troubled, (tho' her self had been no occasion of it) and would often get into one hole or other to Pray, with Tears in her Eyes: She said she believ'd in Christ, and desir'd and long'd to be with him.

Moreover, He tells us of another Child, about nine Years old, whom GOD graciously wrought upon; her Name was *Sarah Howley*: She was very much in secret Prayer; she could scarce speak of Sin (or be spoken to about it) but her Heart was ready to melt: She spent much time in Reading, and was exceeding dutiful to her Parents: She abhorr'd Lying, and allow'd her self in no known Sin:

Sin: After she had long waited for an Answer of Prayer, she said, *Well, I will venture my Soul upon CHRIST.*

Nay, He speaks of one that GOD wrought upon, that was not above three or four Years old: This Child, he saith, would oftentimes complain of the Naughtiness of his Heart, and was troubled for his wandring Thoughts: He was very fearful of wicked Company. When he had committed a Fault, he was easily convinc'd of it, and would get in some corner or secret place, and with Tears beg Pardon of GOD. This Child also abhor'd Lying with his Soul: When other Children were at Play, he would many times and oft be Praying.

One *Charles Bridgman*, saith our Author, had no sooner learned to speak, but he betook himself to Prayer, and as he grew up, took
much

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much delight in reading the Scriptures; he would not stir out of Doors before he had poured forth his Soul to the Lord; nor lie down in Bed till he had been upon his Knees. In his Sickness (for he died abut 12 Years old) being asked whether he had rather live or die? He answered, *I desire to die, that I may go to my Saviour.* Besides these, he speaks of divers other Children whom God called before they were ten years old?

What do you say now, my Son? were not these sweet *Children*, who thus early learned to fear God, & fell in love with Jesus Christ?

Come, learn of them, and hate Lying and all Childish Vanity; Would you be saved when you die? (& you know not how soon it may be) O then tremble at the thought of deferring or putting off the *serious* thoughts of an *endless Eternity*, Or are you willing to be *damm'd*,
and

and to go to Hell and be burnt with the Devil and his Angels? Hell, Child, is a terrible place; can you bear the thoughts of that Word, *Goye Cursed into everlasting Fire*, &c. What say you? Are you resolved to get upon your Knees & beg Grace and Knowledg of God thro' Christ, and intreat him for his Son's sake to open your Eyes, and deliver you from the power of Sin and Satan?

Chil. I do resolve in God's strength so to do, my dear Father.

Fa. Will you say and hold? take heed you do not forget your Promise: give yourself up my Child, to reading God's Word, and other good Books; and labour to be deeply affected with your lost & undone Condition without Christ; and attend upon the Ministry of Christ's painful Labourers; and never be contented nor rest, until you can say, Christ is yours. Ah! see how

E

his

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his Arms stand open to embrace!
 He calls you, wilt thou not go to
 him: My Child, remember GOD
 says, *'Tis good to bear the Yoke in thy
 Youth, La. 3.27.* 'Tis not only good
 to submit to his Yoke, & his Com-
 mands, but to *do it betimes.* O shake
 off the Devil's Yoke, Sin's Yoke, &
 the Worlds Yoke, & put on *Christ's*
 Yoke. The longer a Person wears
 the Yoke of Sin, the harder it will
 be to get it off: *Christ's Yoke* is
 easy, and the more ease it will be
 to put it on *now, then it will be here-
 after:* A Plant which is newly set,
 is more easily removed, than when
 it has taken Root: If they bear a
Horse to the Harness, or a *Bullock*
 to the Yoke, as one observes, 'tis
 while they are young. *'Tis good to
 bear the Yoke in thy Youth,* because
 'tis God's Will, God's Command;
 and also because it will bring so
 much Good, Peace, and Comfort to
 thy own Soul; and not only Peace,
 but

but Profit also. *In keeping thy Commandments there is great reward,* Pf. 19. 11. O there is pleasure, Child, and profit too, in God's ways ! no Sweetness like Divine Sweetness !

Child. *But, Sir, doth not this debar us of Earthly Pleasures, and the Delights of Youth ?*

Fa. Godliness deprives us of no lawful Delights and Pleasure that others enjoy, and I hope thou wilt not say that *stolen Waters are sweet,* &c. That Pleasure which is had in a sinful way will have bitter Sauce in the end. And again, *Religion* has its peculiar Pleasures, which wicked ones never tasted. What is so sweet as God's Love ? *His favour is better than life !* There is in this Soul-satisfying good, Soul-filling & Soul-delighting sweetness, and that which will abide good always, good and sweet, when all the things and enjoyments of this World will be bitter : sinful Pleasures

fures, are Soul defiling, Soul-debasing, nay, Soul damning Pleasures. They bring Shame and Confusion sometimes here, & Eternal Shame and Ruine hereafter.

Never say now any more, *I am too young to seek after God, to learn to be good and virtuous.* Art thou old enough to serve the Devil, & too young to serve and honour God? Nay, old enough to be damned, and too young to be sav'd? O take heed you spend not your time in Idleness, & in playing with wicked Children; I charge you as ever you hope for Mercy, and would have my love, do not dare to take God's Name in vain, nor tell a Lye to escape the Rod, nor break the Lord's Day, nor fall-out and quarrel with Brothers and Sisters, and give them the Lye, nor no other evil words. My sweet Child, be dutiful and obedient to your Parents. O learn to pray and pour forth

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forth your Heart to the Lord: Will you do it? I charge you, think upon it now, presently; defer it not one day longer: What do you say?

Child. My dear Father, I can hold out no longer, my Heart is smitten, and my Soul trembles; the Lord in Mercy lead me in the Path of Life, to the springs of living Water, that I may drink thereof and never die: I'm resolv'd to take your Advice.

1
TO School I'll go, and learn to do
Whatever GOD doth say;
No God but He that formed me
I'll worship and obey.

2
Images I hate, and do despise
that's form'd to represent
The Holy One, for there is none
His Figure can invent.

3
I say again, God's Name in vain
I never more will use,
For guiltless he can never be
That does God's Name abuse.

4
On the Lord's Day I'll Read and Pray,
And hear God's holy Word;

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*Whilst I do live, that Day I'll give
Entirely to the Lord.*

5
*My Parents too I'll Honour do,
And them I will obey
In all things right, as in God's Sight,
And for them I will pray.*

6
*Murder and Kill I never will,
Nor Malice in me bear
To he or she, although I see
My mortal Foes they are.*

7
*Adultery good Men defy,
Oh! 'tis a cursed Evil;
And such who to Whore-houses go
Must perish with the Devil.*

8
*I steal will not, that brings a Blot
That will not pass away;
The Thief also to Hell must go
At the last dismal Day.*

9
*False witness bear I will not dare,
But will my Neighbour love,
And harmless be continually,
Like to the pretty Dove.*

10
*What Others have I will not crave,
But will in every thing*

of God's just Law stand still in awe,
And Honour to Him bring.

Fa. The Eternal God grant thee Strength, that thou may'st do as thou hast promis'd. And now, my Daughters, I have something further to say to you: Observe well what Counsel I have given your Brothers, for 'tis to you as well as them; but since I see those of your Sex are in *these evil days* so exceedingly addicted to Pride, I forewarn ye of it. For my part, while ye are under my roof, I will never suffer you to wear foolish and antick Garbs and Fashions: 'Tis a shame that Parents professing godliness should be allured by the Devil, to please their Childrens natural and pernicious Appetites, by which means they become meer Slaves to *Lucifer*, by sending their little Daughters to School to learn to dance (as *Heraclius* did) where they are taught
the

the hellish Mode of naked Breasts and Shoulders, *antick* and *fantastick Garbs*, *Spotting*, *Patchings* and *Paintings*, *Towers*, *Bulls*, *Shades*, *Curlings* and *Crispings*, and other *Curiosities* of the Devil's devising; as to deck their Fingers with Rings, their Ears with Jewels, or Neck with rich Bracelets, or Necklaces of Gold & Pearl, whereby they seem rather like little Morrice-Dancers than the young Offspring of Christian People: And thus being bravely drest up, & the Sparks of Pride kindled in 'em, they go with stretched-out Necks and haughty Hearts, that in a short time they are too high and proud to know any Body; And no marvel, when they were never taught to know themselves; And thus growing wanton, the Devil teaches them other hellish Inventions, *viz.* How to make *Ser Faces*, to cringe *Ala-mode de France*, the sober Smile, the

the quaintest Dialect to humour Discourse well, to get rowling Eyes, to cast amorous Glances, to read Love Romances, and frequent Playhouses; and also to get store of filthy and obscene Draughts or Pictures, decoy'd with all sorts of Alurements, and the secret Discharges of *Venus's* lascivious Mysteries, painted with the true Colours of *Ovid's* works, as the disguising of naked Gods, and *Venus* dallying with *Adonis*, *Tarquin* at strife with *Lucretia*, *Hero* sporting with *Leander*, and suchlike wanton Objects, with pretty Conceits to encourage the unwilling, and warm the cold humour of their raw Age.

God deliver you, my Daughters, from this poysonous Infection, and epidemical Disease; I charge you to dread it more than the Plague, as ever you hope to enjoy the Favour of God, and
abide

abide in my Love. Come, give your selves up to prayer, and strive to be Sober and Virtuous betimes; and take heed you do not learn of the wanton and vain ones of the Times: Don't gad abroad like *Jacob's Daughters*, to behold the Daughters of the Land, lest you are one way or other defil'd; and particularly be content with modest Apparel, and labour after the Ornaments of the inward Man. Let your Souls be adorn'd with Grace, which will make you amiable in the Sight of GOD, and all Holy Men: Get your Sins mortified, and you will soon see what Habits will best become you. If the Heart be but heal'd of its inward pride, that will soon put a Curb on the Excesses of the outward. Nothing GOD hates more than pride and a haughty Heart.

Daugh.

Daugh. But, pray Sir, doth not
GOD allow some Things for Orna-
ments?

Fa. Yea, doubtless, GOD hath
allow'd of some Ornaments, *Gen.*
24. 23. *Isa.* 61. 10. But what-
ever pretends to Ornament that
is inconsistent with Modesty, Gra-
vity, and Sobriety, or is not ac-
cording to Godliness, is, instead
of an Ornament, a Defilement.
Modesty will teach you not to ex-
pose those Parts to view, which
no Necessity, no good End or Use
can justify: Who dares plead for
that which exposeth Persons to
Snarcs and Temptations, and Re-
ligion to Shame and Reproach?
Some now-a-days that attend on
Sermons in Christian Assemblies,
do more become Play-houses, and
yet brazen it out in the Face of the
Preacher! O horrid Impudence!
Godliness teaches not to lay out so
much Money to adorn the Body,
when

when so many poor Families want Bread, and not to expend foolishly on superfluities on the Carcase, when the Children of poor Christian People want necessary Cloathing. Besides all Children should be content to go in Apparel suitable to the Degree, Quality, and Ability of their Parents.

My Daughters, and such of you that fear God, pray consider the Rule laid down by the Apostle, 1 *Pet.* ii. 2, 3, 4. for regulating Ornaments is, That they be consistent with a chaste Conversation, nay, visibly consistent, *Whilst they behold your chaste Conversation, &c.* That pure Vestal Fire (saith one) of Chastity, that burns upon the Altar of a holy Heart, must flame out and shine in *Chastity* of Words Actions, Cloathing, and Ornaments; for when God commands Chastity, he commands whatever may feed and nourish it, manifest

or declare it, and forbids whatsoever may endanger it.

Daught. *But, Sir, may such who are rich and wealthy Mens Daughters go in gallant Attire?*

Fa. No degree of Wealth can justifie those Garbs which speak out Pride and Vain-glory; yet richer (if comely) Ornaments may be lawful in some, that are not in others: But let the Rich see they are rich in good Works, and that they don't shew their love to their Sons and Daughters more than to Christ. Some care not what they bestow on their Children, who do spare but little to Christ's Poor, his Church, and faithful Ministers. But I hope I need say no more of this, concerning vain Garbs and Fashions to some of you, for it rejoices my Heart to see how you labour to adorn your Profession in every respect: But as for you, my little Daughter, I have many
F Thoughts

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Thoughts and Fears concerning you, and shall till I see Christ formed in you. I exhort you to remember what I said to your Brothers ; and endeavour to learn of one *Mary Warren*, born in *May*, 1651, aged Ten Years, who had a blessed Work of Grace begun upon her Soul, and gave clear Evidence of a Victory over *Sin* and *Satan* ; who, when she was asked whether she was willing to die, reply'd, *Ay, very willing ; for then I shall sin no more : For (saith she) I know Christ's Blood hath made Satisfaction for my sins, &c. I am a Brand pluckt out of the Fire, and Christ will put on me his Robes of Righteousness.*

Moreover, there was one *Mary A.* not Five Years old, who was much affected in hearing the Word of God, and would weep bitterly to think *what would become* of her Soul in another World : She was *often observ'd* to be in Secret Duty,
and

and many times came off of her Knees with Tears: She was also (*saieth my Author*) greatly afraid of *Hypocrisy*, and of doing any thing to be seen of Men, to get Commendation or Praise: Her Book was her delight, and, O that this little Book might be so to you! She was greatly concern'd for the Souls of others, to think of their miserable Condition, and *wonderfully* affected with the Love of GOD to her. Come, my Children, here are Examples for you; some of you are older than she was, but how little do you mind these things! What pity is it that such *tender Branches* as you are should go to Hell when grown up! Ah! that you would remember why you are made, and why redeem'd by *Christ's most precious Blood*! My Prayers are and shall be to GOD for you. Moreover, I would have you get *that* little Book, call'd, *A Token for Children,*

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dren, and another call'd *A Looking-glass for Children*: Next to your Bible, pray read in them pretty Books; in the latter you have these good Verses following.

1

When by Spectators I am told
what Beauty doth adorn me,
Or in a Glass when I behold
How sweetly God hath form'd me;
How God such Comeliness hath display'd,
And on me made to dwell,
Great pity such a pretty Maid
As I should go to Hell.

2

When all my Members I compare,
Form'd by my Maker's Hands;
In what sweet order, strait and fair,
Each Part together stands!
How in the Use of these might I
In comfort live and dwell!
What pity is it, when I die,
My Soul should go to Hell!

3

Doth God me Ornaments provide
Of plain and good Array,
The which this Age converts to Pride,
I am as vain as they:

But

But when the thoughts of Pride entice,
Such temptings I should quell
By serious Thoughts and good Advice,
Not sin, and go to Hell.

4

Doth Beauty sad Corruptions hide ?
Is Comeliness a Bait ?
Do costly Garments nourish Pride ?
Hath Treasures such Deceit ?
Do Compliments breed Vanity ?
Doth Pleasure Grace expel ?
How little reason then have I
For these to go to Hell ?

5

'Tis time I should without delay
My Future State bethink ;
Tho' God's Forbearance at my Days
Of Ignorance did wink ,
Repentance he doth now expect,
And learning to do well ;
This way God's Word doth me direct,
The broad way leads to Hell.

6

To chuse the new and living way
The Gospel doth beseech me ;
The Heart of Jesus, day by day,
Is open'd to enrich me.

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*The tenders of New Covenant Grace
Would Sin and Guilt expel ;
The promis'd Spirit would me place
Safe from the lowest Hell.*

7

*Would Christ my Spirit lead along,
These tenders to embrace,
I should have matter for a Song
To praise his glorious Grace :
How first of Goodness I was seiz'd
From what a state I fell,
To what a Glory GOD had rais'd
A Firebrand pluck'd from Hell.*

[Thus he.

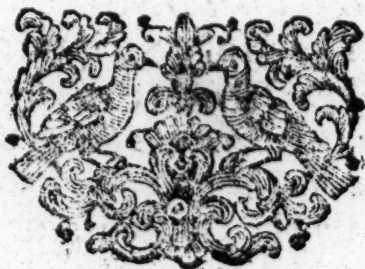


Children, remember GOD above,
Vain ways do not you take,
But learn betimes the Lord to love,
who did you form and make :
For Sin the Lord doth greatly hate,
His Nature is so pure,
That those He doth abominate
who doth their Sins endure.
Learn, learn to worship him in truth,
His VVord must be your Guide ;
And if sincere you are in Youth,
Your Feet shall never slide.

If

If you do make God's Word your Ground,
His Glory great your End,
Then upright will your Souls be found,
And GOD will be your Friend.
Yea, and the Blessed Spirit will
Support and strengthen You,
And with sweet Joy your Soul he'll fill,
And make you happy too
Whilst you do live, and also when
You come at last to die,
You shall with Spirits of Just Men
Rest to Eternity.

I shall now, in the last place,
hear what your eldest Brother
hath learnt, and doth understand
concerning GOD, and the *glorious*
Mysteries of Jesus Christ and the
Gospel.





The YOUTH'S CATECHISM.

Father. **C**ome, Son, thou art grown up to a mature Age ; how knowest thou that there is a God ?

Son. I know there is a God by his Works of Creation ; *The Heavens declare the Glory of God, and the Firmament sheweth his Handy-work, Psal. 19. 1. Rom. 1.*

Fa. *What other Means hast thou to teach thee there is a God ?*

Son. The Holy Scriptures.

Fa. *What Grounds or Argument hast thou to believe the Scriptures are the Word of God ?*

Son. By the Contents or Matters therein discours'd and treat-
ed

ed of, which are so transcendent-ly sublime and mysterious, that they could never be the Product of humane Invention.

Fa. *How else ?*

Son. By its Antiquity, the Books of *Moses* being, as *Tertullian* well observes in the 19th Chapter of his *Apology*, the first Writings in the World.

Fa. *Thou say'st well ; what other Arguments hast thou ?*

Son. The Majesty and Authoritativeness of the Spirit of God speaking in them, and the inimitable Stile wherein they are writ, shews doubtless they are of God.

Fa. *How else ?*

Son. By the excellent Spirit of Holiness that everywhere breaths in them ; this is another fair Lineament of the Hand of GOD in the framing them.

Fa. *'Tis a good Argument, what other hast thou ?*

Son.

Son. The sweet and admirable Agreement, Consent, Dependance and Harmony that is found in every part of Holy Scripture, tho' there are so many Books thereof, written by so many different Persons, of various Conditions, of many Ages, remov'd into several places and different Languages; yet all agreeing with each other, and every part with the whole, is a great Argument, doubtless, of its Divine Authority.

Fa. *What other Arguments hast thou besides these?*

Son. The approv'd Credit and Sincerity of the Pen-man, whom none could ever prove guilty of the least Imposture.

Fa. *I like these two: Hast thou any more?*

Son. Another Proof that the Holy Scriptures are of GOD, is the exact and punctual fulfilling of the Prophecies therein contain'd:

To

To foretel Events is the Prerogative of God only, *Isa. 46. 10.* This, Sir, I could make very clear.

Fa. *I don't doubt it, my Son, proceed to another.*

Son. Those Writings, and that Doctrine which was confirm'd by so many real Miracles, must needs be of God; but the Books and Doctrine of Canonical Scripture were so confirm'd, nay, by such Wonders, that *Satan* himself could not imitate, nor malicious *Envy* deny to be Divine.

Fa. *This is one of the best of all: To the next.*

Son. To these astonishing Miracles I may fitly add, the wonderful Preservation of these Holy Writings for so many Years: Had not the Bible been of God, since it pretends so to be, certainly God would have blotted it out long ago; but His special Care to preserve it, shews *whose* it is, considering

ing what implacable Enemies it hath met with in every Age.

Fa. Yea, doubtless, my Son, God would never have suffer'd such a Book to continue from the beginning of Time, falsely pretending his Name and Authority: I am glad to hear thee mention this; proceed.

Son. Sir, the Scripture did not only survive, notwithstanding all the Art, Contrivance, and Malice of Men and Devils, but hath triumph'd over all Opposition; I mean the blessed Success the Gospel has had in converting so many thousands, tho' accounted by the wise Men of the World foolishness, proves its divine Authority, 'specially considering the Publishers of it were generally but weak, ignorant, and illiterate Persons, as Fishermen, Tentmakers, &c.

Fa. And thou maiest add, It had no force of Arms, or temporal support on its side, but against both

Wind

Wind and Tide, in opposition to the Interest, Will, and Wisdom of Carnal Men, it prevail'd. My Son, hast thou any other?

Son. Yes, Sir, I may add, beside those outward & more visible trophies of its Glory, the marvellous lustre of its Empire, Efficacy and Power within, I mean, upon the Hearts and Consciences of Men; it enlightens, convinces, converts, kills and gives Life; it terrifies some, and rejoices the Heart of others; Certainly it must be God's Word, were this only consider'd.

Fa. *Thou say'st well, and I hope thou hast found the Power and Truth of it upon thy own Heart; and this Argument, if so, thou canst never lose; but I will forbear, and hear what thou hast further to say?*

Son. To all those Arguments, I must add the Testimony of God's Church, I mean, Believers, and holy Martyrs in all Ages, who have
G sealed

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sealed the Truth of the Holy Bible with their own Blood.

Fa. *If thou hast any other Argument, I would have thee add it ; not that I dislike this.*

Son. Sir, The Doctrines and Matters of Fact in the Scriptures, are not only avouch'd by its own Voluntaries, but many most considerable parts of it have been acknowledged by its Enemies. The Creation of the World is intimated by *Ovid* in his *Metamor. Lib. 1.* The extraordinary long Lives of the Patriarchs in the first Ages of the World, by *Manetho the Egyptian, Berosus the Chaldean*, and others. The Flood is mention'd by the same *Berosus, Josephus, Lib. 1. Ant. Cap. 4.* The Star that appear'd at the Birth of our Saviour, is taken notice of by *Pliny, Lib. 2. Cap. 5.*

Fa. *I know you have many other Instances to give in proof of this ; But proceed to another Argument.*

Son.

Son. If the Scriptures are not the Word of God, then God hath left us no certain Rule of Faith and Practice.

Fa. *What say you to Revelation?*

Son. There may be twenty Persons who may all walk in different ways of Worship, and yet pretend they make Revelation their Rule: How shall I know which of these is the true way?

Fa. *Thou say'st right: He that says Revelation is his Rule, must do more to prove what he professes to be true, than any Impostor can pretend unto; that is to say, raise the Dead, and open the Eyes of the Blind, &c.*

Son. Then, Father, if you please to hear me, it is clear and evident, since Miracles are no where to be found, if the Scripture be not our Rule, or of Divine Authority, God has left us no certain Rule at all; and that Infinite Wisdom should deal thus with Mankind, is absurd

and unreasonable to conceive. But I have one Argument more; If the Scriptures be not the Invention of Men, then it must be from God alone: If of Men, they must either be good Men, or bad; for nothing could be more opposite to Goodness, nay, to common Honesty, than to assume the Name of God, and falsely feign Miracles, and cheat People of their Souls. Again, bad Men could not be the Devisers of so Holy a Book; Can any Man think that wicked Deceivers would so highly advance the Glory of God? Would they so abuse themselves, and brand and stigmatize their own Practices? Could such an admirable, undeniable Spirit of Holiness and Righteousness proceed from the Invention of wicked Men? Would they have laid such a Design against the Flesh and all Worldly Happiness? Now if we can't gather

ther Grapes off Thorns, nor Figs off Thistles, then we may be sure no ill Men had any hand in contriving, writing, and promoting this Good and Holy Bible.

Fa. You say well, my Son, and besides, if it were devis'd by evil Men, let such Atheists shew us who those wicked Men were, and in what Age of the World they liv'd who did compile it: But, have you any thing more to say?

Son. Only this I have in the last place to say; Were not the Scripture of Divine Authority, certainly the Devil would never have been in such a Rage against it, nor endeavour (as he hath, and continually doth) to hinder Men from closing in with the Truth therein contain'd.

Fa. I see, Son, you have a most sure Word of Prophecy to build your Faith upon in the Belief of a Deity: Are there more Gods than one?

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Son. There is but one Eternal, Holy, and True God, *Deut.* 6. 4. *Eph.* 4. 6. *1 Cor.* 8. 4.

Fa. *How many Persons are there in the Godhead?*

Son. Three; the Father, Son, and Holy Ghost, *Mat.* 28. 19. *1 John* 5. 7.

Fa. *What is God?*

Son. God is a Spirit, of and from Himself, without Beginning and without Ending, Wonderful, Immense, and Infinite in His Essence, and Glorious also in His Attributes.

Fa. *What are the Attributes of God?*

Son. His Power, Wisdom, Mercy, Justice, Omniscience, Faithfulness, Holiness, &c. *Exod.* 34. 6. *Psal.* 147. 5. *Rom.* 4. 8.

Fa. *What call you the Work of Creation?*

Son. God's forming or making all Things out of nothing in Six Days, *Gen.* 1. *Heb.* 11. 3. *Fa.*

Fa. *What are God's Works of Providence?*

Son. His most Holy, Wise, and Powerful Ordering, Preserving, and Governing all Men, and all Things in this World, *Psal.* 145. 17. *Isa.* 28. 29. *Heb.* 1. 3. *Mat.* 10. 29.

Fa. *What are the most glorious Creatures that God hath made?*

Son. Angels and Men.

Fa. *Why did God make this World?*

Son. To manifest his own Glory, Greatness, Power, and Wisdom, *Rev.* 4. 11.

Fa. *Why did GOD make Man?*

Son. GOD made all Things for himself, but Mankind, more especially, to Serve and Worship his Great Creator.

Fa. *Of what Matter did G O D make Man?*

Son. Of the Dust of the Ground, *Gen.* 2. 7.

Fa. *In whose Image did G O D make Man?*

Son

Son. In his own Image, and after his own Likeness, *Gen. 1. 27.*

Fa. In what respect do you believe *GOD made Man in his own Image?*

Son. In respect of Holiness and Righteousness, together with that Power and Dominion *GOD* gave him over all other Creatures on Earth, *Gen. 1. 28. Eph. 4. 24.*

Fa. Did Man abide in that State wherein he was Created?

Son. No; he sinned against *GOD*, and fell from that Estate.

Fa. What is Sin?

Son. Sin is the Transgression of the Law, *1 John 3. 4.*

Fa. When did Sin enter into this World?

Son. When *Adam* broke the Law of his Creator, *Rom. 5. 12.*

Fa. Why did *GOD* make Man a Law?

Son. To shew that Man ought to be in Subjection to his Creator.

Fa. Why did *GOD* suffer Man to break his Law?

Son.

Son. That thereby God's Justice, Wisdom, and Mercy might appear.

Fa. *How doth God's Justice appear thereby?*

Son. In punishing him for his Offence, according to his Threatning, *Gen. 2. 17.*

Fa. *What Punishment did GOD bring upon Mankind for that Transgression?*

Son. A twofold Punishment; First, The Loss of Earthly Paradise. Secondly, Death, both Spiritual and Temporal, *Gen. 2. 17. & 3. 23. Rom. 5. 12.*

Fa. *Did all Mankind sin and fall in Adam?*

Son. Yes; for he being a Publick Person, the Covenant was not only made for himself, but for all his Posterity; and so we all sinn'd in him, and fell by the same Transgression, *Rom. 3. 23. & 5. 12.*

Fa. *What is the State of Mankind thro' this Original Transgression?*

Son.

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Son. A woful State and Condition, prone to commit Sin, having lost Original Righteousness, are brought under the Power of Corruption, and Pravity of our whole Nature, and liable to the Wrath and Curse of God, *Rom. 5. 19. Gal. 3. 10, 13.*

Fa. *Are all Men in this woful Condition?*

Son. Yea, all Men are by Nature the Children of Wrath, being dead in Trespases and Sins, *Eph. 2. 1, 2. Rom. 2. 21.*

Fa. *How did God's Mercy appear to Mankind?*

Son. In promising the Seed of the Woman should break the Serpent's Head, *Gen. 3. 15.*

Fa. *Who was meant by the Seed of the Woman?*

Son. Our Blessed Saviour.

Fa. *Why did God add the Law of the Ten Commandments?*

Son. Not only to shew what
Man's

Man's Duty is, but also to make known to him his woful Estate; and to make Sin appear exceeding sinful, and to discover how unable Man is in his fallen State to fulfil the Righteousness of God, *Gal. 3. 19. Rom. 7. 8, 9.*

Fa. What did the Law require?

Son. Perfect Righteousness: Do this, and thou shalt live, Luk. 10. 21.

Fa. Were any able to keep the Law perfectly, and so be justified thereby in the sight of God?

Son. No, not one; for by the Works of the Law no Flesh can be justified, Gal. 2. 19. & 3. 21. Rom. 3. 10.

Fa. How then must it be justified?

Son. By the Merits and Righteousness of our Blessed Saviour and Redeemer.

Fa. Who is our Saviour and Redeemer?

Son. The Lord Jesus Christ.

Fa.

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Fa. *Why is our Redeemer called Jesus?*

Son. Because He should save his People from their sins (for the Name *Jesus* signifies a Saviour) *Mat. 1. 23.*

Fa. *What moved God to send the Lord Jesus Christ to be our Redeemer?*

Son. Only his tender Love and Mercy to Mankind, *John 3. 16.*

Fa. *Was there no other Person could Redeem us but Jesus Christ?*

Son. No verily, neither Men nor Angels; There is no other Name under Heaven given among Men whereby we must be saved, *Acts 4. 12.*

Fa. *Why is our Blessed Saviour called Christ?*

Son. Because He was Anointed with the Holy Ghost, and with Oil of Gladness above his Fellows: The Name *Christ* signifies Anointed, *Heb. 1. 9.*

Fa. *Who is Jesus Christ?*

Son.

Son. The Eternal Son of God,
Mat. 16. 16.

Fa. *Is Jesus Christ God or Man?*

Son. Jesus Christ is both God and Man in one Person: God of the Substance of the Father, begotten before the World began, and yet truly Man; He took our Nature upon him, and therefore is called the Seed of the Woman, *Gen. 3. 15. Phil. 2. 6, 7. John 1. 1, 2. Heb. 2. 14.*

Fa. *Why did Jesus Christ take our Nature upon him, and become both God and Man?*

Son. It behoved him to be both God and Man, that so he might become a fit Mediator between God the offended Creator, and Man the offending Creature, *Job. 6. 33. 1 Tim. 2. 5.*

Fa. *Wherefore was it necessary that Jesus Christ should be very Man, Holy and Just, and without sin?*

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Son.

Son. Because God requir'd Man to keep the Law perfectly, if he would be justified in his sight; and the Justice of God could not be satisfied, unless the same Humane Nature which had sinned, do likewise make a Compensation for sin, *Rom. 5. 12. 1 Pet. 3. 18. Heb. 7. 26.*

Fa. *Why must Christ be very God as well as Man?*

Son. That he might (by the Worth and Preciousness of his Person and Sacrifice) give a plenary Satisfaction to Divine Justice, and sustain, by the Power of his Godhead in his Flesh, the heavy Wrath of God. As he was God he could not suffer; and if he had been meer Man, he could not have overcome Death, *Isa. 53. 4. Acts 2. 24. 1 Pet. 3. 18. John 1. 2.*

Fa. *What hath Jesus Christ done for us?*

Son. As he was Man, he perfectly kept the whole Law of God
for

for us in every Point, and laid down a compleat and perfect Sacrifice for us; and as God, he overcame Death, and him that had the Power of Death, which is the Devil, and so rose again the Third Day for our Justification, *Gal. 4. 5. Heb. 2. 14, 15. 2 Cor. 5. 18, 19.*

Fa. Where is Jesus Christ now?

Son. Jesus Christ is in Heaven, he sat down at the right hand of God, and there appears to make Intercession for us, *Heb. 1. 3. & 8. 3.*

Fa. Do all receive Spiritual Benefit by Christ's Undertaking?

Son. No, none but those only who, by a true and lively Faith, do rely upon him, and are ingrafted into him, *Mark 16. 16. John 2. 36. Rom. 11. 20,*

The End of the First Part.



T H E
Second PART.

Father. **I** *Am glad to find you are so well instructed in the Grounds of the Christian Religion hitherto. What are the Offices of Christ which he executes as Mediator ?*

Son. The Offices of Christ are many, but more especially Three, viz. His Priestly, Kingly, and Prophetical Offices.

Fa. *How doth Christ execute the Office of a Priest ?*

Son. Christ executes the Office of a Priest in his once Offering up himself as a Sacrifice for our Sins, to satisfy Divine Justice, *Heb. 2. 17. & 7. 27. & 9. 26.*

Fa.

Fa. *How else doth Christ execute his Priestly Office?*

Son. In his making continual Intercession for us in Heaven, *Heb. 7. 25,*

Fa. *What Use were the Priests and legal Sacrifices of, under the Law?*

Son. They were Types and Figures of Jesus Christ, by whose Blood or Sacrifice of himself only Atonement is made, *Heb. 16. 1, 2, 3*

Fa. *Are there any who partake of Christ's Priesthood, and minister under him as his Successors or Vicars here on Earth?*

Son. No verily, he has no Successor nor Vicar because he abides himself a Priest for ever, to discharge the whole Work of his Priestly Office; and so did not Aaron nor the Priests of his Order, *Heb. 7. 25.*

Fa. *Are there any Sacrifices to be offered up to God under the Go-*
H 3 *spel,*

spel, besides that one Sacrifice which Christ himself offered.

Son. No, for Christ hath offered a Sacrifice himself once for all: Christ hath once suffered to bear the Sins of many, Heb. 9. 28. Now once at the end of the World, he hath appeared to put away Sin by the Sacrifice of himself, verse 26. This he did once, Heb. 7. 27. By one offering he hath perfected for ever them that are sanctified, Heb. 10. 14

Fa. Why ought not any other Sacrifices be offered up to God now?

Son. Because this would render the Sacrifice of Christ weak and imperfect; besides, the Apostle saith, Where remission of sin is, there is no more Offering for sin, Heb. 10. 18.

Fa. How doth Christ execute his Kingly Office?

Son. Christ executeth the Office of a King in his making, instituting, and appointing of Laws,
Or-

Ordinances and Statutes, to shew how God in Gospel-times ought to be Worshipped, *Mat.* 28. 18, 19, 20. *Jam.* 4. 12.

Fa. *How else doth Christ execute his Kingly Office?*

Son. Christ executeth also his Kingly Office in subduing our Sins, and in destroying the Enmity that naturally is in our Hearts against God and himself, by his Spirit ruling and reigning in us, and also by defending us, restraining and conquering all his and our Enemies, *Mich.* 7. 19. *Rom.* 6. 14.

Fa. *In what Books are the Laws, Statutes, and Ordinances of Jesus Christ, the King of Saints, written?*

Son. The Laws of Jesus Christ are written and contained in the Sacred Scripture, which we commonly call, The Holy Bible, *John* 10. 21, 22. *2 Tim.* 3. 14, 15.

Fa.

Fa. *Are all the Laws, Commandments, and Ordinances of Jesus Christ contain'd in the Holy Bible?*

Son. Yea, the whole Counsel of God, or Mind of Christ, is contain'd therein ; *The Law of the Lord is perfect*, Psal. 19. 7.

Fa. *Must nothing be done in the Worship of God but what is written in the Sacred Scripture ?*

Son. No, nothing ought to be done in God's Worship, by any means, but what is written therein, *Add thou not to his Word*, Prov. 30. 6. *If any Man shall add, &c.* Rev. 22. 18.

Fa. *But, may not that be done in Christ's Name, or in God's Worship, though it be not commanded, if it be not forbidden ?*

Son. No, by no means ; for that which we have no Precept nor President for, is consequently forbidden, because all *Innovations* and *Traditions* of Men are forbidden, Lev. 10. 1, 2.

Fa.

Fa. *What a King is the Lord Jesus Christ?*

Son. He is King of Heaven and Earth, King of Kings and Lord of Lords; yea, King of Saints and King of Nations; and tho' his Kingdom is more spiritual and invisible now, yet he shall have a glorious and more visible Kingdom in the World in the latter day; which Kingdom he requires us to Pray for, *Mat. 9. 10. Dan. 9. 16. Rev. 11. 15, 16.*

Fa. *How doth Jesus Christ execute his Prophetical Office?*

Son. Jesus Christ executeth his Prophetical Office in revealing to us by his Word and Spirit, what he had done for us as a Priest, and what Laws he hath appointed as King, *Acts 3. 32.*

Fa. *How else doth he execute his Prophetical Office?*

Son. By his expounding the Law of Moses, shewing what is past and
ful-

fulfilled? and also by shewing what shall be hereafter, *Mat. 24. Mark 13. Luke 12.*

Fa. How are we made partakers of the Redemption purchased by Jesus Christ?

Son. By the effectual application of his Blood and Merits to our Souls, by the Holy Spirit, *John 1. 12. Tit. 3. 5.*

Fa. How doth the holy Spirit apply to us the Redemption purchased by Jesus Christ, or the Merits of his Blood and Righteousness?

Son. The Holy Spirit applies this to us, by working Faith in us, and thereby uniting us to Christ in effectual Calling or Vocation, *Eph. 2. 8, 9. and 3. 17. 1 Cor. 1. 9.*

Fa. What is effectual Calling?

Son. Effectual Calling is the Work of God's Spirit, whereby he convincing us of Sin, and of our woful Condition by Nature, enlightens

lightens our Minds in the Knowledge of Christ, & infuses a Principle of Grace and new Habits in our Souls, *2 Tim. 1. 9.*

Acts 2. 36, 37, 38, 39. Acts 16. 1 Thes. 4. 5.

Fa. What Blessings and Benefits do they partake of that are effectually Called?

Son. They that are Effectually Called, partake of the glorious Blessings of Justification, Sanctification, Adoption, &c. and those bring an Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, with an Increase of Grace, and Perseverance to the End, *Rom. 8. 30, 31. 1 Cor. 1. 30.*

Fa. What is Justification?

Son. Justification is an Act of God's Rich Grace, through the Redemption that is in Jesus Christ, wherein he freely Pardoneth and Acquitteth us of all our Sins, and accepteth us as Righteous through the Imputation of Christ's perfect Righteousness, *Rom. 3. 23. & 5. 1. Gal. 2. 16.*

Fa. What is Adoption?

Son. Adoption is also an Act of God's free Grace, whereby we are made the Sons and Daughters of God by his special Love and Favour, who are the Children

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dren of Wrath by Nature, *John* 1. 12.
1 *John* 3. 1. 2 *Cor.* 6. 18.

Fa. What is Sanctification?

Son. Sanctification is likewise of Gods precious Grace, whereby we are renewed in the whole Man after the Image of God, and are thro' the Blood of Sprinkling, washed and made Holy in Heart and Life, *Tit.* 3. 5. 2 *Tim.* 2. 13. *Eph.* 4. 24.

Fa. What is Regeneration?

Son. It is the Work of God's Spirit, called the new Birth, and the new Creature; by the means of which we are Born again, or have a new Heart, a new Spirit, and new Life; the Evil Qualities and Habits of our Hearts being chang'd, holy and heavenly Qualities and Habits are infused in the room of them, *John* 3. 3, 5. 2 *Cor.* 5. 17.

Fa. By what signs may a sincere Christian, that is both Justified, Sanctified, and Regenerated, be known?

Son. First, he is a Penitent Person, or one that hath true Repentance wrought in his Soul, *Psal.* 51. 3. *Jer.* 31. 18. *Acts* 11. 81.

Fa. What is True Repentance?

Son. True Repentance is a Grace wrought

wrought in the Soul by the Holy Spirit, whereby, first a Sinner comes to have a true sense of Sin and of his lost Condition by Nature; which also by the Illumination of the Holy Ghost works in him Godly Sorrow, and Grief for Sin.

Fa. How may a weak Christian know his Repentance is true and of the right kind?

Son. True Repentance causes the Soul to hate and loth Sin, being convinced of the great Evil that is in it, and how contrary and hateful it is to the pure Nature of God.

Fa. What other sign can you give of who hath true Repentance wrought in him?

Son. He that hath True Repentance wrought in him doth not only hate & loth Sin, but also leaves it, and turns from it, yea, from every Sin; yea from his secret Sins, as well as from open and scandalous Sins, *Psal. 19. 12, 13. Prov. 9. 17. Psal. 51. 4. Jer. 44. 4.*

Fa. What other signs do you give of a true Penitent Person?

Son. He desires as much to have his Sins mortified as to have them pardoned, to be freed from the filth of 'em, and made Holy, as well as to be made Happy

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to be sanctified here, as well as to be saved hereafter, *Psal.* 51. 6, 7, 8. *Mat.* 5. 6.

Fa. What sign else can you give of a Person who hath the Grace of true Repentance wrought in him?

Son. He loves the Law and Word of God because it is pure; he likes the purity of his Precepts, as well as the sweetness of its Promise; and to live to God on Earth, as well as to live with God in Heaven; to glorifie him here, as well as to be glorified by him hereafter, *Psal.* 112. 1, 40. 16. 7. & 73. 24. *Heb.* 12. 14. *Phil.* 3. 10.

Fa. Can you give any other signs of a true Penitent Person?

Son. Yea, he is one that doth truly believe in Christ, or hath obtained the precious Faith of God's Elect, 2 *Pet.* 10. 1. *Acts* 13. 39.

Fa. What is true Justifying Faith, or the Faith of God's Elect?

Son. True justifying Faith is a saving Grace of God's Holy Spirit, whereby we received Jesus Christ in all his Offices, and wholly relie on him and his Merits for Eternal Life, *Phil.* 3. 8, 9, 10.

Fa. Hath every Christian that believes

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a full Assurance that Christ is his, and that he shall be saved?

Son. No verily, Assurance is a great Degree of Faith? yea, such a measure, that but few Believers attain unto, and appertains not to the Being or Essence of Faith; a sincere Christian may have Doubts, yea, walk in darkness, and have no light, *Psal.* 88. 4, 5. *Isa.* 53. 10.

Fa. What Person may be said to believe and rightly to relie on Jesus Christ?

Son. He that may be said to believe and in a true manner to relie on Jesus Christ, who has no dependance for Salvation on any thing that's done by him or in him, but as a poor undone Creature goes to Christ, and relies upon his Merits and Righteousness alone, *Rom.* 3. 23. & 4. 2. *1 Cor.* 4. 4.

Fa, What other sign give you of saving Faith?

Son. He takes up all Dutys in point of Performance, but lays 'em all down in point of Dependance, *Phil.* 3. 8, 9, 10, 11:

Fa. What think you of that Faith of an ungodly Person? some Men who are very wicked, say they believe in Christ, and relie on Him for Salvation?

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Son. A Wicked and Impenitent Sinner, who loves and lives in Sin, hath not one dram of Faith; tho' he says he believes in Christ, yet 'tis Presumption in him; for the Nature of true Faith is to cleanse and purifie the Heart and Life, *Acts 15.9. 1 John 3.3.*

Fa. What is another sign of true faith?

Son. He that truly believes, has a high esteem of Jesus Christ; To you that believe he is precious, *Pf. 74.25. 1 Pet. 2.7.*

Fa, Can no Man be justified but he that in an humble, holy and sincere manner doth believe and relie on Jesus Christ, notwithstanding a righteous and sober Life, or moral Righteousness?

Son. No verily, *Mat. 5. 20.*

Fa. Why so?

Son. Because no other Righteousness will nor can be accepted or avail to Salvation, but what is perfect; 'tis such a Righteousness only that God and his holy Law requires in point of Justification. Now our best Works and Righteousness are imperfect & defiled with Sin: *Cursed is every one that continues not in all things that are written in the Law, to do them, Gal. 3.10.* Hence, He that believes

believes not in Christ shall be damned,
16. 16. Isa. 6. 46. Phil. 3. 8.

Fa. *What other sign give you of a true Believer?*

Son. He is Obedient to all the Commands of Christ; Luke 1. 6.

Fa. *What are the signs of a True Obedience?*

Son. 1. True Obedience is Evangelical, it is Gospel Obedience, it flows from Love to God. 2. 'Tis a willing Obedience; 'tis from the Heart, Rom. 6. 17. 3. Such obey God in the hardest things, thus did Abraham. 4. 'Tis Universal Obedience; they have a Respect to all God's Commandments, Psal. 119. 6. 5. 'Tis a continual Obedience; they obey God always even to the end, Psal. 119. 112.

Fa. *What means doth God use to bring Men into a state of Grace and Regeneration?*

Son. The outward and more ordinary means whereby God doth this is by preaching the Gospel, Rom. 10. 17. and 1. 16. 1 Cor. 1. 21.

Fa. *What is the inward, and more special means by which God doth this?*

Son. The inward and more special means, is by the Powerful Working and Operation of the Holy Ghost, by which the Word preached becomes effectual ; for without this the Word doth Profit none to Salvation, *Psal.* 19. 7. *1 Thess.* 1. 6. *1 Cor.* 3. 7.

Concerning Baptism and the Lord's Supper.

Fa. *Seeing then, my Son, that Faith alone, by the Operation of the holy Ghost, makes us Partakers of the Benefits and glorious Redemption purchased by Jesus Christ, and so unite us to him ; What are those Gospel Ordinances or Sacraments which tend to confirm us in this Faith ?*

Son. They are Two.

Fa. Which are they ?

Son. Baptism and the Lord's Supper.

Fa. What is Baptism ?

Son. Baptism is an holy Institution of Christ, and the literal and proper Signification of the Word *Baptism*, as most Learned Men (*Leighs Critica sacra, Grotius, Vossius, Selden, Passor, Beza, Illyricus Erasmus, &c.*) readily grant, who understand the Greek Tongues ; for it is a

Greek

Greek Word, *Βαπτίζω*, *Baptizo*, is *Mergo*, *Immergo*, *Submergo*, *Obruo*, *Item Tingo*, *quod sis Immergendo*; that is, to drown, immerge, plunge under, over-whelm, as also to dip, which is done by plunging in the Name of the Father, and of the Son, and of the Holy Spirit, *Mat.* 28. 19, 20, *Acts* 2. 40, 41. *Rom* 6. 4.

Fa. *May it not be done by sprinkling also?*

Son. No, by no means, because the Word *Baptizo*, or *Baptism*, doth not at all signifie Sprinkling; the Greeks have another peculiar Word to express Sprinkling, *viz. Παλίζω*, *Pantizo*.

Fa. *What other Reasons do you give, to show why it cannot be sprinkled?*

Son. Because the Scriptures positively say, *That John Baptized in the River Jordan, and after in Enon near Salem, because there was much Water*: Now had it been done by Sprinkling a little Water, he need not have went to Rivers, &c. *Mat.* 3. 6. *John* 3. 23.

Fa. *What other Reason have you to shew, why Baptism is not Sprinkling?*

Son. Because it's said, *Our Saviour when he was Baptized, and John who Baptized him, went both down into the Water,*

Water, and he Baptized or Dipped him which is all one; the like is said of Philip and the Eunuch, They went down into the Water, and came out of the Water, Mat. 3. 16. Acts 8. 38, 39.

Fa. What other Reason have you?

Son. Because Sprinkling doth not, answer the end of Christ, in his Institution and Ordaining of this Ordinance; neither doth Sprinkling a little Water represent or answer those things which are signified by Baptism.

Fa. What was the end of Christ, in his Institution of this Ordinance? And what doth it represent to us?

Son. The End of the Lord Jesus was, doubtless, to confirm our Faith in the stedfast Belief of his Death, Burial and Resurrection; For it held forth all these three things to our very sight: first, he that is Baptized, is Baptized as one Dead, I mean Dead to Sin, which answers also unto the Death of Christ.

Secondly, He is Buried in Water, to hold forth the Burial of Christ.

Thirdly, And as the Body is raised up out of the Water, it holds forth also Christ's Resurrection, and that we should
walk

walk in newness of Life. Now Sprinkling cannot be a Figure of any of these things, *Rom. 6. 2, 3, 4, 5, 6, 7, 8, 9, 10.*

Fa. I would to God, my Son, that this thing were more seriously consider'd by our godly Brethren who differ from us, But will you explain this matter a little further?

Son. Why, Sir, I understand that our Blessed Saviour in Ordaining those two great Ordinances, viz. Baptism and breaking of Bread, did design in a gracious manner to Preach the Gospel to the Sense of Seeing, as in the Ministry of the Word 'tis Preached to the Ear and Sense of Hearing; For as breaking of Bread, and the Cup holds forth to our sight, Christ's Body was broken, and his Blood shed, so Baptism shews, as I have observ'd, He was not only Dead, but also Buried, and did Rise again, that so we might the more clearly and fully be Confirmed into the Mystery of his Death and Resurrection.

Fa. What think you then of Sprinkling or Christning, as 'tis called?

Son. Why, I think, that the Rite of Asperision, or Sprinkling, was invented, as Vossius and others ingenuously confess,

to accommodate the tender Bodies of Infants in these Northern Parts, when the Practice of baptizing of 'em prevailed.

And since Sprinkling comports not within the Literal or Metaphorical Significations of the Word, nor to those great Mysteries represented by it, it ought in the fear of God to be rectified or laid aside, as being no Ordinance of God, *Levit. 10. 12.*

Fa. Who are the proper Subjects of Baptism?

Son. Only such who believe, and are actually capable to enter into a Visible Covenant with Jesus Christ, for it is an Ordinance of the Solemnization of the Souls Marriage with Christ, *Gal. 3. 27.*

Fa. What is required of Persons that are to be Baptized?

Son. Repentance, whereby they forsake Sin; and Faith, whereby they steadfastly believe the Promise of God made to them in that Ordinance, *Acts 2. 36, 37. Acts 8. 36.*

Fa. May not Infants be Baptized?

Son. No verily, because there is no Command of Christ, nor Example in all the Scriptures for any such practice.

Fa.

Instructions for Children. 103

Fa. *Why may not the Children of Believers be Baptized under the Gospel, as well as the Children of the Faithful were Circumcised under the Law?*

Son. God expressly commanded *Abraham* to circumcise his Male Children under that Dispensation, but he hath not commanded Believers to Baptize their Children under the Gospel; and to do that in God's Worship which God hath not commanded, is dangerous, as appears in *Nadab* and *Abihu's* Case, *Levit. 10. 1, 2.*

Fa. *But did not the Covenant belong to Abraham, and to his Seed?*

Son. Yea, it did: And all that believe are Christ's; the same are the true Seed of *Abraham*, and Heirs according to the Promise, *Gal. 2. 37.* or in that Covenant with *Abraham*, and none else; for Birth or fleshly Privileges avail not in Gospel-times; Think not to say among your selves, *We have Abraham to our Father, Mat. 3. 9.*

Fa. *But were not whole Households Baptized?*

Son.

Son. It doth not therefore follow any Infants were Baptized, unless our Brethren could prove there was no whole Households, but such in whom was some Children in Non-age; besides, it is said, That St. Paul preach'd the Gospel to the *Faylor*, and to all that were in his House; and that he Believed in God with all his House, and rejoyced with all his House, as well as it is said, *He was Baptized with all his House*, Acts 16. 32, 33, 34.

Fa. But, *Son*, what do you think should be the reason, since Believers Baptism lies so plain in the Word of God (and that none else were in the Primitive Times Baptized) that so many Learned and Holy Men should not see it?

Son. Sir, I have often wondred at it I must confess, and I have been a thinking it may be from God, as a Just Rebuke upon some of them, because they have too far magnified Human Learning (so very good in its place) above what they ought; and have too much slighted some that have not such Human Literature; for God would have no Flesh Glory in his Presence, but that be that Glorieth, may glory in the Lord; 1 Cor. 2. 29, 30.

Fa.

Instructions for Children. 105

Fa. What other Reason have you thought of?

Son. It may be also as a Rebuke upon those good Christians, who have been too ready to build their Faith upon Worthy Men, upon the account of their Learning, for God would not have the Faith of his People stand in the Wisdom of Men, but in the Power of God, 1 Cor 2. 5. Besides the Doctrine of Self-denial is hard to learn.

Fa. How do you prove that the Baptism of Water is Christ's Ordinance? 'Tis not said, Mat. 28. 19, 20. Teach all Nations, Baptize them in Water &c.

Son. But though Water is not there expressed, it is implied, because the Apostles could not Baptize with the Holy Ghost, for that is the prerogative of Christ alone; besides, that which the Lord Jesus commanded them to Baptize with, was that which they did Baptize with, but palpable it is, that that which the Apostles Baptized with was Water. *Can any Man forbid Water that these should not be Baptized? Acts 10. 47.*

Fa. Doth not Paul say, Christ sent him not to Baptize, but to Preach the Gospel?

K

Son.

Son. *Paul* doth not mean, *Christ* did not at all require him to Baptize, or that it was not in his Commission, but rather that he was not in the first place only, or chiefly sent to do that; for if he had no command at all to Baptize, he did evil in Baptizing *Crispus* and *Gaius*, with divers others. Read these Scriptures, which after the same manner are understood, *John* 6. 17. *1 Tim.* 2. 14. *Eph.* 6. 12. Moreover, 'tis evident, *Christ* required *St. Paul* to Baptize, because he and other Apostles did Baptize in *Christ's* Name, and commanded others so to be; that is, by his Command & Authority, *Acts* 10. 47. *1 Cor.* 1. 13, 14.

Fa. Ought those who are Baptized with the holy Spirit, to be Baptized with Water?

Son. Yea, they ought, for the highest Attainment cannot free Persons from subjecting to this Ordinance; our Blessed Saviour had the Spirit without measure, was Baptized as an Example that we should follow his steps; also *Cornelius*, and those with him, who were Baptiz'd with the Holy Ghost, were commanded by *St. Peter* to be Baptized in Water, *Acts* 10. 44.

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Fa. *What Ordinance follows Baptism?*

Son. Laying on of Hands, *Acts* 8. 17. and 19. 6. *Heb.* 6. 1, 2.

Fa. *What is the Church of God?*

Son. The Church of God is a Company of Believers, or godly Christians, incorporated together into an Holy Fellowship and Communion in Love and Heavenly Concord, according to the Apostolical Constitution, among whom the Word of God is truly Preached, & the Holy Ordinances of Christ are duly and rightly Administred, *Acts* 2, 40, 41, 42, 43, 44, &c.

Fa. *Is not the Church of God now in Gospel Times National, as it was under the Law?*

Son. No, the Dispensation is chang'd, the fleshly Seed is cast out by him that hath the Key of *David*, that openeth, and no Man shutteth; that shutteth, & no Man openeth; God's People are a separated People, and are commanded so to be, and not to be conformable to this World in their Constitutions, Ordinances and Worship, *2 Cor.* 6. 17. *Rom.* 12. 2. *Mat.* 3. 9. *Rev.* 18. 4. *Gal.* 4. 2, 3.

Fa. *Who ought to be receiv'd into God's Church?*

K 2

Son.

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Son. Only true Penitent and believing Persons, *Acts* 2. 42, 45. *1 Pet.* 2. 5, 6, 7, 8, 9.

Fa. Ought all Persons to be Baptized before they are received into the Church of God?

Son. Yea, all whoever they be, ought to be Baptized before they are received into the Church of God. Baptism is acknowledged by all Christians, generally to be an initiating Ordinance, *Acts* 2. 10, 41, 42, 43. *Gal.* 3. 27.

Fa. What is the Lord's Supper?

Son. The Lord's Supper is an holy Ordinance of Christ, instituted the very Night in which he was betray'd, *1 Cor.* 11. 23.

Fa. What External Matter doth the Lord's Supper consist of?

Son. It consisteth only of Bread and Wine, *Matt.* 26. 27. *Luke* 22. 19, 20. *1 Cor.* 11. 23, 24.

Fa. What doth the Bread and Wine signifie?

Son. The Body and Blood of Jesus Christ.

Fa. Is the Bread and Wine in the Lord's Supper, after they are blessed, the real Body and Blood of Christ?

Son.

Son. No, they are but Signs and Figures of his Body.

Fa. But doth Christ say, This is my Body ?

Son. 'Tis a figurative Speech ; he says also in another place, *I am a Vine, a Door, a Way, &c.* He is call'd a *Rock*, 'tis said, *that Rock is Christ*, 1 Cor. 10. 4. Which Scriptures are all to be taken figuratively : *This is my Body* ; 'tis as if he should say, *This is a Sign or Figure of my Body*, for 'tis call'd *Bread* before it was blessed, as also after it was blessed ; and 'tis call'd *Bread*, which the Disciples did eat, 1 Cor. 11. 26. *the Bread which we bless, is it not the Communion of the Body of Christ, &c.* 1 Cor. x. 16. Besides, 'tis against Reason and our very Senses, to believe it to be any thing else.

Fa. What doth the Breaking of the Bread then signifie ?

Son. The breaking of Christ's Body for our Sins.

Fa. What doth the giving of the Bread then signifie ?

Son. GOD's giving of Christ for us, and also to us, to be the Bread and Food of our Souls.

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Fa. What doth the taking of the Bread hold forth ?

Son. Our taking or accepting of Christ for Justification and Eternal Life.

Fa. What doth the eating of the Bread signifie ?

Son. It holds forth that we do spiritually feed, & live by Faith on Jesus Christ.

Fa. What further Use is the Ordinance of the Lord's Supper to us ?

Son. It strengthens our Faith in Christ, and increases our Love to Christ, and gloriously refreshes our Souls, by Communion with him in all the Graces and Comforts of the Holy Spirit.

Fa. What other Use is it of to us ?

Son. It shews that blessed Nearness or sweet Union, which is and ought to be among God's People ; for as many Corns of Wheat ground in a Mill, tend to make one Loaf of Bread, so we being many, are one Bread and one Body, of whom Christ is the Head, 1 Cor. 10. 17.

Fa. What doth the pouring forth of the Wine signifie ?

Son. The pouring forth of the Wine, signifies, the pouring forth of the Blood of Christ.

Fa.

Fa. What doth the taking and drinking of the Cup hold forth?

Son. It signifies our applying the Virtue of Christ's Blood to our Souls; as that which did Atone, and make Reconciliation for our Sins.

Fa. What else doth this Ordinance of the Lord's Supper hold forth?

Son. It holds forth, not only the inconceivable Love of Christ, in giving his Body to be broken, and his Blood to be shed for us; but also the horrible Nature or exceeding Sinfulness of Sin, in that nothing could Atone, or make Reconciliation with God for it, but the precious Blood of Jesus Christ.

Fa. Who ought to receive the Lord's Supper?

Sod. Only Godly Men and Women, or such who are truly Converted, and are approved Members of Christ's Church.

Fa. What is required of them that come to the Lord's Table?

Son. They ought to examine themselves, it calls for due Preparation, viz. a sincere confession of Sins, and Godly Sorrow for the same: They ought to come with clean hands, and a pure heart; also forgiving all that have offended them;

them ; they must not eat of the Bread of Malice and Wickedness : Faith also is requir'd in the Death & Blood-shedding of Christ ; and lastly, a Sin-loathing, and Self-abhorring of themselves.

Fa. May not Swearers, Whoremongers, and suchlike partake thereof ?

Son. No, by no means, for such are Unworthy Receivers, and if they eat, they eat and drink their own Damnation, 1 Cor. 11. 29.

Fa. But may not Believers partake with such Unconverted Persons ?

Son. No, for 'tis directly against the express Word of God, With such do not Eat, 1 Cor. 5. 11.

Fa. What believest thou concerning the Resurrection of the Dead ?

Son. I believe that the Bodies of all Men and VWomen shall arise from the Dead at the last Day, Dan. 12. 2. 1 Cor. 15. 21, 22. Rev. 20. 13.

Fa. Shall the same Body be raised ?

Son. Yea, for if it were not the same Body it could not be call'd a Resurrection, but rather a new Creation ; and if it were not the same Body, then it would not be that Body of the Wicked that sin-
ned,

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ned, nor that Body of the Godly that suffered; and consequently God would punish no Innocent Body, *Job* 19. 25. *John* 11. 24. *John* 5. 28.

Fa. It is said, our Bodies shall be changed.

Son. It will be a change of the Qualities of our Bodies, but not of the Substance.

Fa. What believe you concerning the Souls of Men when they depart this Life?

Son. The Souls of the Godly at Death go immediately to Christ, and the Souls of the Wicked into Chains of Darknes, *Luk.* 23: 42, 43. *Luke* 16. 22, 23, 24. *Phil.* 23:

Fa. What believe you concerning the day of Judgment?

Son. I believe that after the Resurrection at the last Day, all Men both Saints and Sinners, the Just and Unjust, shall appear before the Judgment Seat of Christ, to receive the things done in their Bodies, *Eccles.* 12. 14. *2 Cor.* 5. 10. *Rev.* 20. 11, 12.

Fa. What will be the state of all Men after the last and dreadful Day of Judgment is over?

Son. The Wicked shall both Body and Soul be cast into Hell-fire, & the Godly shall be received into that Glorious King-

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Kingdom prepar'd for them from the foundation of the World; the one shall be Eternally Miserable, & the other be Blessed in the perfect Enjoyment of God for Ever and Ever. Amen, *Rev. 20. 14, 15. Mat. 25. 33, 46.*

Concerning Prayer.

Quest. What is Prayer?

Ans. Prayer is the pouring forth of the Desires of the Soul to Almighty God, or an humble asking of God such things as we need, *1 Sam. 1. 15.*

Quest. What Rule hath God given to direct his People in Prayer?

Ans. The whole Word of God is of use to direct us in Prayer, but the special Rule is that Form of Prayer Jesus Christ taught his Disciples, *Mat. 9. 6.*

Qu. May not all Persons (Sinners as well as Saints) use these Words, or pray so as Christ taught his Disciples?

Ans. No verily, Ungodly and Sinners ought not so to Pray.

Quest. Why so?

Ans. Because they cannot go to God as to a Father; they may pray to him as to a Merciful Creator, but not as to a Father,

ther, because they are not his Children ; also, they cannot Pray, *Forgive us our Trespases, as we forgive them that Trespas against us*, because many of them do not forgive such who Trespas against them.

Quest. Must Children Pray to God ?

Ans. Yea, they and all others by all means ought to pray, for Prayer is a Branch of Natural Religion.

Quest. Ought Parents to Teach their Children a Form of Prayer ?

Ans. Parents ought to give Direction to their Children how they should pray, and what they should Pray for, and exhort them to Pray ; but we do not read in the Scripture, that any of God's Servants Taught their Children a form of Prayer.

Quest. What kind of Directions are necessary for Parents to give their Children upon this account ?

Ans. They ought to Command them to Cry to the holy and merciful God, in an humble and reverent manner, to shew them their lost and undone Condition without Christ, and to give them Wisdom in them, lost by the Fall of *Adam*, and to bestow these and all other good things upon them for Christ's sake.

Quest. How should God's Children Pray, according to those Directions given in the Lord's Prayer ?

Ans.

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Ans. From the Preface, *Our Father* which *is in Heaven*; we learn to draw near to God with holy Reverence, as Children to a Father able and ready to help us; and that we ought to pray for all God's Children likewise; 'tis not said *O Father*, nor *My Father*, but *Our Father*; we must bear all the Saints upon our Hearts when we Pray, *Psal.* 64. 1.

Quest. *What are we taught to pray for in the first Petition?*

Ans. In these words, *Hallowed be thy Name*, we are taught to glorifie God in all his Attributes, or howsoever else he is made known to us, and that every thing may tend to his own Glory, and to seek his Glory before our own Good.

Quest. *What do we desire in the Second Petition?*

Ans. In the second Petition, *Thy Kingdom come*, we are taught to Pray that God would destroy the Kingdom of Satan that so the Kingdom of Grace may come with Power upon our Hearts; and that the Kingdom of Glory, or God's Visible Kingdom, may be hastned and set up with Power in the World, *Psal.* 68. 1. *Psal.* 51. 13. *Dan.* 7. 27.

Quest. *What are we directed to Pray for in the third Petition?*

Ans. In the third Petition, *Thy will be done*,

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done, we are taught to pray that God by his Grace would help us to do (and submit to) his Will in all things, as the Angels do it in Heaven.

Quest. What is it we desire or are taught to pray for in the fourth Petition?

Ans. In the fourth Petition, *Give us this day our daily Bread*, we are taught to pray that God would give us all things which are needful for us in this Life; by which we acknowledge God to be the Fountain of all earthly Mercies or Good Things as well as spiritual, *Psal.* 145. 16. *Prov.* 30. 8. *Psal.* 90. 17. *Acts* 17. 27.

Quest. What do we pray for in the fifth Petition?

Ans. In the fifth petition, *And forgive us our Trespases, as we forgive them that Trespase against us*, we are taught to ask Forgiveness or Pardon of God, viz. that he should thro' the Attonement Christ hath made by his Blood, forgive us all our Sins, and impute Christ's Righteousness to us by Faith: *Rom.* 3. 23. And not only to beg Pardon, but also the sense or sight of Pardon and Forgiveness.

Quest. What do we ask of God in the sixth Petition?

Ans. In the sixth Petition we are taught to beg of God that he would not suffer us to fall into such a State or Company, that

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may lead us into Temptation to Sin against GOD.

Quest. What doth the Conclusion of this Prayer teach us?

Ans. The Conclusion of this Prayer, which runs thus, *For thine is the Kingdom, and the Power and the Glory for ever, Amen,* doth teach to ascribe all praise and glory to GOD, whose Power, Kingdom and Glory is over all for ever and ever, 2 Cor. 1. 20. 1 Chron. 29. 11. 2 Tim. 2. 13.

Quest. How oughtest thou to Pray then, dost thou learn from hence, and other Scriptures in general?

Ans. I learn we ought to pray in the Spirit, that my Spirit must Pray; and that too, by the help of the Holy Spirit of God; and that I ought to Pray with Understanding: And moreover, we must Pray in Truth, *viz.* Speak no more with our Tongues, than doth agree with our Hearts; and that we ought to lift up holy Hands, Pray with an Heart set against, hating & loathing all manner of Sin and Evil, and to Pray fervently, in Faith, constantly, & to Pray according to the Will of God, and to put up all Prayer in the Name of Jesus Christ: And lastly, That we ought in the first place to seek the Honour of God before our own good, and to seek the good of our Souls before the good of our Bodies;

Bodies ; and that we should in Prayer design and seek the good of others, as well our own Good.

Qu. How is Jesus Christ, Our Mediator, made known or manifested to us ?

Ans. Negatively, our Mediator is not made known by the Works of Creation, nor by the light which is in all Men ; by the visible things that are made, we may know there is a Creator, yet thereby we can't know there is a Redeemer or Mediator, who was Born of the Virgin, Crucified, Dead and Buried, and Raised again, and Ascended into Heaven ; therefore in the Affirmative, Christ (as our Redeemer) is only made known by the Divine Revelation of the Holy Scripture.

Fa. Since I perceive (my Son) thou art so well instructed in the Principles of the Christian Religion, pray give me a short Confession of your Faith.

Son. I believe with my Heart, and confess with my Mouth, That God is One Almighty, Eternal, Infinite and Admirable Essence, and is unspeakably Glorious in all his Attributes ; who by his mighty Power and Wisdom made Heaven and Earth, and all things therein.

I also believe in Jesus Christ our Lord, who is the only begotten Son of God, being the brightness of his Glory, and the

express Image of his Person ; and as he is verily God of the Substance of the Father, so he is truly Man ; he took on him the Seed of *Abraham*, being Conceived by the Holy Ghost ; he was Born of the *Virgin Mary*, and was condemned by *Pontius Pilate*, and that he suffered Death to Redeem me and all those who truly believe in him, and that there is no Remission of Sin but by his Blood ; I also believe he arose again the Third Day, and Ascended into Heaven above, and sitteth now at the right hand of God to make Intercession for us ; and that from thence he shall come again at the end of the World, to be the Judge of quick and dead.

I also believe in God the Holy Ghost, who is one with the Father and the Son, proceeding from them, who is my Sanctifier, and the Sanctifier of all the Elect People of God.

I believe likewise that God hath one Holy and Blessed Church on Earth (who are a Select People, separated from the evil Customs and Worships of the World) and I believe the Resurrection of the Dead, and Eternal Judgment, with the Life everlasting. *Amen.*

Advice to YOUTH.

When in the Morning you do rise
Lift up to God your Hands and Eyes
And praise his Name, who did all Night
Keep thee unto the Morning light ;
And then betimes see thou do pray
That God would keep thee all the Day
From those great Dangers which befall
Of times on young, on great and small ;
And pray to God his Grace to give
In his blest Fear all Day to live,
And not to sin, and Him offend
Who doth to thee all Blessings send.
And when down Stairs, Son, thou dost go
Salute thy Parents, Brother too,
And thy dear Sisters, let them see
How to behave themselves by thee.
Then wash thy Hands, and thy Head comb,
Keep clean thy Cloaths abroad and home,
A Chapter read in the next place,
With a sweet Voice and heavenly Grace :
And when to Prayer thy Parents go
Down on thy Knees, join with them too
In those good Prayers that they do make,
And by them good Example take.
When at th' Table thy Parents sit,
What they command see thou do it,
Whether to sit, or otherwise
To wait on them until they rise.

Let not thy Tongue at Table walk,
A Youth's unwise to chat and talk.
Stare in the Face of none be sure,
Good Parents cannot that endure.
Wouldst thou be Virtuous whilst Young,
Then learn to bridle well thy Tongue.

Here follows some Necessary Instructions for Youth, to fit them for following those Lawful Callings which GOD may place them in.

Of T I M E.

IN One Hour is Sixty Minutes ; in
One Natural Day is Twenty Four
Hours : An Artificial Day is Twelve
Hours ; and One Week Seven Days.

<i>Heathenishly called,</i>	<i>In Scripture called,</i>
Sunday	First Day
Monday	Second Day
Tuesday	Third Day
Wednesday	Fourth Day
Thursday	Fifth Day
Friday	Sixth Day
Saturday	Seventh Day

Four Weeks is One Month, Twelve
Months is One Year.

Thirty

Thirty Days hath September,
April, June, and November,
All the rest have Thirty and One,
But February, which stands alone.

[That is, it has but Twenty Eight Days, Except Leap-Year, and then it has Twenty Nine.]

Redem thy Time (dear Youth) with Care,
For Preciousness, what may compare
With thy sweet Time? O then it prize!
Time hastes away and swiftly flies.
On it ETERNITY depends,
Then waste not Time, like foolish Boys,
In Games and Sports, and silly Toys:
To thy great hurt, don't Time abuse,
Most wickedly thy Time to use,
Time that is past none can recall;
Time to come's uncertain all:
Thy present Time redeem therefore;
For Time, e'er long, will be no more.

Of COIN.

Four Farthings is one Penny, Twelve-
Pence is one Shilling, Five Shillings
is a Crown, Six Shilling and Eight
Pence is a Noble; Ten Shillings is an
Angel; Thirteen Shillings and Four
Pence

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Pence is a Mark, Twenty Shillings is a Pound.

A Guinea goes current for One Pound One Shilling.

Of Foreign Coins, and their Value with Us.

Gold Coins.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
French Pistol —————	00	17	00
French Lewis —————	00	14	00
Holland Rider ———	01	04	09
Hungarian Ducat ———	00	09	08
Spanish Pistol —————	00	17	00
Double Sovereign of <i>Flanders</i> ——— }	01	08	09
Italian Pistol ———	00	16	03
Gilder of <i>Nuremberg</i> ———	00	07	06
Cuckeen of <i>Venice</i> ———	00	09	07
A Danish Coin with a Crown on one side }	03	15	07

Silver Coins.

	<i>s.</i>	<i>d.</i>	<i>q.</i>
Holland Dollar ———	04	04	00
Lyons Dollar ———	03	04	02
Ducatoon of <i>Flanders</i> ———	03	04	00
Rix-dollar of the Empire, ———	04	03	03
			Mexico

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	s.	d.	q.
Mexico Rial	04	04	01
Seville Rial	04	04	03
Old Cardecue	01	06	02
French Lewis	04	04	01
A Mark of Venice	02	06	00
Single Milrez	01	09	00
Cross Dollar	04	02	02
Double Milrez of Portugal,	03	06	03
Double Dutch Stiver	00	01	03
Zealand Dollar	02	07	00
Old Philip Dollar	04	00	00
Prince of Orange Dollar	04	03	03
Danish Dollar	02	11	01
Portuguese Teston	01	02	03

The Pence-Table, to be learnt by heart.

d.	s.	d.	s.	d.
20	is	1	8	1 — is — 12
30	—	2	6	2 — — 24
40	—	3	4	3 — — 36
50	—	4	2	4 — — 48
60	—	5	0	5 — — 60
70	—	5	10	6 — — 72
80	—	6	8	7 — — 84
90	—	7	6	8 — — 96
100	—	8	4	9 — — 108
110	—	9	2	10 — — 120
120	—	10	0	

	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>q.</i>
For a Farthing —	00	: 00	: 00	: 01
For a Half-penny —	00	: 00	: 00	: 02
For Three Farthings,	00	: 00	: 00	: 03
For a Penny —	00	: 00	: 01	: 00

Note, That *l.* stands over *Pounds*,
s. over *Shillings*, *d.* over *Pence*, *q.* over
Farthings.

Figures and Numeral Letters.

1, I, One.	19, XIX, Nineteen.
2, II, Two.	20, XX, Twenty.
3, III, Three.	30, XXX, Thirty.
4, IV, Four.	40, XL, Forty.
5, V, Five.	50, L, Fifty.
6, VI, Six.	60, LX, Sixty.
7, VII, Seven.	70, LXX, Seventy.
8, VIII, Eight.	80, LXXX, Eighty.
9, IX, Nine.	90, XC, Ninety.
10, X, Ten.	100, C, a Hundred.
11, XI, Eleven.	200, CC, two Hun-
12, XII, Twelve.	dred.
13, XIII, Thirteen.	500, D, five Hundred.
14, XIV, Fourteen.	600, DC, six Hundred.
15, XV, Fifteen.	1000, M, a Thousand.
16, XVI, Sixteen.	1500, MD, one Thou-
17, XVII, Seventeen.	sand five Hun-
18, XVIII, Eighteen.	dred.

OF NUMERATION.

Numeration teaches how to set down any Number spoken of or proposed; to read it truly when written.

To which Purpose you are to take notice, That we commonly express all Numbers by these *Nine Figures*.

1	2	3	4	5	6	7	8	9
one,	two,	three,	four,	five,	six,	seven,	eight,	nine.

And, 0, which is called *Cypher*, and by some *Nought*, because of it self it stands for Nothing, yet encreases the value of other Figures that stand behind it, in the same manner.

For every Figure augments its proper Value, according to the place it happens to be in, except the first.

Any of the Nine Figures in the first place, signifies only its own single *Value*. In the second place, so many times *Ten*; in the third place, so many *Hundreds*; in the fourth place, so many *Thousands*; in the fifth place, so many *Ten Thousands*; in the sixth place, so many *Hundred Thousands*; and in the seventh place, so many *Millions*.

As

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As for Example: In this Number, 1234567, the 7 is barely seven Unites of Ones; but the 6 in the second place, is six times ten, that is, sixty; the 5 in the third place, is one hundred times five, that is, five hundred; the 4 a thousand times four, or four thousand; the 3, three times ten thousand, that is, thirty thousand; the 2 in the sixth place, is two hundred thousand; and the 1 in the seventh place, is one hundred thousand, or a thousand thousand, which is a Million.

All which being put together in your Understanding, you must read the aforesaid Sum [1234567] thus, *One Million, two hundred thirty four Thousand, five hundred sixty seven.* But this Number, 7654321, (which consists of the same Figures, but contrary-wise plac'd) must be read thus, *Seven Millions, six hundred fifty four Thousand, three hundred twenty one*; so 9010400, is *Nine Millions, ten Thousand, four hundred.*

TO pass over *Addition* and *Subtraction*, for want of room, it may not be amiss if I give you a Table for *Multiplication*.

2 times

$$\begin{array}{l}
 \left. \begin{array}{c} 2 \\ 3 \\ 4 \\ 5 \\ 6 \\ 7 \\ 8 \\ 9 \end{array} \right\} \text{ 2 times is } \left\{ \begin{array}{c} 4 \\ 6 \\ 8 \\ 10 \\ 12 \\ 14 \\ 16 \\ 18 \end{array} \right. \\
 \left. \begin{array}{c} 3 \\ 4 \\ 5 \\ 6 \\ 7 \\ 8 \\ 9 \end{array} \right\} \text{ 3 times is } \left\{ \begin{array}{c} 9 \\ 12 \\ 15 \\ 18 \\ 21 \\ 24 \\ 27 \end{array} \right.
 \end{array}$$

$$\begin{array}{l}
 \left. \begin{array}{c} 4 \\ 5 \\ 6 \\ 7 \\ 8 \\ 9 \end{array} \right\} \text{ 4 times is } \left\{ \begin{array}{c} 16 \\ 20 \\ 24 \\ 28 \\ 32 \\ 36 \end{array} \right. \\
 \left. \begin{array}{c} 5 \\ 6 \\ 7 \\ 8 \\ 9 \end{array} \right\} \text{ 5 times is } \left\{ \begin{array}{c} 25 \\ 30 \\ 35 \\ 40 \\ 45 \end{array} \right.
 \end{array}$$

$$\begin{array}{l}
 \left. \begin{array}{c} 6 \\ 7 \\ 8 \\ 9 \end{array} \right\} \text{ 6 times is } \left\{ \begin{array}{c} 36 \\ 42 \\ 48 \\ 54 \end{array} \right. \\
 \left. \begin{array}{c} 7 \\ 8 \\ 9 \end{array} \right\} \text{ 7 times is } \left\{ \begin{array}{c} 49 \\ 56 \\ 63 \end{array} \right.
 \end{array}$$

$$\left. \begin{array}{c} 8 \\ 9 \end{array} \right\} \text{ 8 times is } \left\{ \begin{array}{c} 64 \\ 72 \end{array} \right. \quad 9 \text{ times } 9 \text{ is } 81.$$

Get this by heart, it will help you
in Multiplication.

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In casting up an Account of Pounds, Shillings, Pence, and Farthings, observe this Rule.

<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>q.</i>
4	8	8	0
2	4	4	1
2	0	8	0
0	8	4	2
5	1	5	3
1	0	0	1
15	3	6	3

First cast up your Farthings, in which row is 7 Farthings; set down 3 under the row of Farthings, and carry the Penny to the row of Pence, where there is 29 Pence, which is 2 *s.*-6 *d.* and that one Penny you carry, makes it 2 *s.*-6 *d.* set down your 6 *d.* under the row of Pence, and carry your 2 *s.* to the row of Shillings, where you have 21 *s.* which makes it, with the 2 *s.* you carry, 23 *s.* set your 3 *s.* under the row of Shillings, and carry that one Pound to the row of Pounds, where you have 14 Pounds, which, with that one that you carry, makes your whole Sum, 15 *l.*-3 *s.*-6 *d.*-3 *q.*

A

A Receipt in full.

RECEIV'D this 26th of
March, 1722, of Tho-
mas Truelove, the Sum of
Forty Two Pounds Ten
Shillings (in Money and
Goods) which is in full
of all Debts whatsoever
from the said T. Truelove.

l. s. d.
42 : 10 : 0

I say, Receiv'd in full J

Per me, John Taylor.

A B O N D.

KNOW all Men by these Presents,
That I William Johnson of the Pa-
rish of Stutly, in the County of Bucks,
Weaver, am held and firmly bound un-
to Edward Willing of the Parish afore-
said, in the Sum of One Hundred Pounds
of good and lawful Money of England,
to be paid to the said Edward Willing,
his certain Attorney, Executors, Admini-
strators or Assigns; to which Payment
well and truly to be made, I bind my
self, my Heirs, Executors, and Admini-
strators firm by these Presents; Seal'd
with my Seal, Dated the 26th Day of
March, in the Year 1710; in the 9th

M 2

Year

132 *Instructions for Children.*

Year of the Reign of our Sovereign Lady Queen *ANN*, by the Grace of God, Queen of *Great Britain, France,* and *Ireland*, Defender of the Faith.

The Condition of this Obligation is such, That if the above-bounded *William Johnson*, his Heirs, Executors or Administrators, shall and do well and truly pay, or cause to be paid unto the above-named *Edward Willing*, his Heirs, Executors, Administrators or Assigns, the full Sum of Fifty Pounds, of good and lawful Money of *England*, on the Twenty fourth of *June* next following the date hereof, without Fraud or further Delay, then this Obligation to be Void, and of none Effect, or else to be and remain in full Force and Vertue.

*Scaled and Delivered in
the Presence of Us,*

*This great adored Idol, Money, sends [Friends.
Fair Wives, great Portions, Reputation,
This makes us Noble, tho' our Birth be base,
And gives foul Persons comeliness and grace.
But woe to him that this Idol doth adore,
For God doth all such Worshipers abhor :
For God & Mammon can't rule in one Heart,
Submit to one, the other will depart. Com-*

*Common Stops in Writing and Reading
to be observ'd.*

TRue Pointing is very necessary in Writing, to prevent confusion, to help the reading, and for the more easy and distinct apprehending the Sense.

The usual Points or Stops are,

A Comma	,	Interrogation	?
A Semicolon	;	Admiration	!
Colon	:	A Parenthesis	()
Period	.	Hyphen	-
Apostrophe	'	Section	§

A Comma is a Note of short stay or stop in Reading.

A Colon is a Note of perfect Sense, but not of a perfect Sentence, because there is more of it behind.

Example.

Psal. 22. 28. For the Kingdom is the Lord's: And he is Governour among the Nations.

This requires a longer Stop or Pause than a Comma.

A Semicolon differs not much from a Colon, but requires a somewhat shorter Pause.

Example.

*Pfal. 3. 5. I laid me down and slept ;
I awaked, for the Lord sustained me.*

A Period is a full Stop, and is plac'd
at the Close of a Sentence.

Example.

Rejoice evermore. Pray without ceasing.

Here the Stop or Pause must be longer,
that the Reader may recover his
Breath, and the Hearer have time to
reflect a little on what is deliver'd, be-
fore they proceed to new Matter.

An Interrogation Point [?] is placed
after the asking a Question.

Example.

*Why do the Heathen rage ? and why
do the People imagine a vain thing ?*

In Reading make near as long a
Pause here as at a Period.

A Parenthesis () is put to inclose any
new Clause or Matter that is added
before a Man hath fully expressed his
Mind, the Sense being good if that
which is added were left out.

Example.

*For I know in me (that is, in my Flesh)
dwelleth no Good.*

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Honour thy Father and thy Mother,
(which is the first Commandment with
Promise) that it may be well with thee.

Admiration Point [!] is made after
Words that express something strange,
or to be wonder'd at.

Example.

O the Depth of the Riches both of the
Wisdom and Knowledge of God !


Hear, O Heavens! and give ear, O Earth!

The Stop or Pause here should be near
as long as a Period or Interrogation.

An Apostrophe ['] is a Point made
(as you see) much like a Comma, and
is set over the place when a Vowel is
left out, which you meet with often in
Verse, to shorten the Feet, or to make
it run smooth.

Example.

Penn'd, Heav'ns, sinn'd, th'other, &c.

An Index is a Note like a Hand 
made to point at somewhat that is re-
markable.

Obelisk is a Mark in reference to
the Margin, made thus [†]

Section denotes the beginning of a
new Head of Discourse, thus [§]

Con-

*Contractions in Writing, to be observ'd
by Youth and others.*

&	}	for	{	and		yu	}	for	{	you
ye				the		Mr.				Master
yt				that		Mrs.				Mistress
ym				them		Bp				Bishop
						Esq;				Esquire

St.	}	for	{	Saint
Sr.				Sir
Col.				Colonel
Capt.				Captain
Sol.				Solution or Answer
Ans.				Answer
Qu.				Question

[*Ec.*] which is read *et cætera*, two Latin words that signifie---*and the rest*, but 'tis commonly express'd in English by --- *and so forth*.

i. e. for *id est*, that is.

Viz. which must be read *videlicet*, a Latin word that signifies *that is to say*; per Ann. for per Annum, by the Year; per Cent. by the Hundred.

Of Scripture-weight, Measures and Coin.

A Hair's breadth, the 48th part of an Inch. A

A Hands Breadth, three Inches.

A Span, nine Inches.

A Foot, twelve Inches.

A Cubit, a Foot and a half.

A Holy Cubit, a Yard.

The Kings Cubit, a Foot and nine Inches.

A Reed, six Cubit and a Hands Breadth.

A Pace, 5 Foot.

A Furlong, 125 Paces.

A Mile, 100 Paces.

A Sabbath-days Journey, 600 Paces.

Measure of Capacity of dry things.

A Kab, a Quart.

An Omer, three Pints and a half.

A Measure or Seah, a Gallon.

An Ephah, half a Bushel and a Pottle.

Half Omer or Lethe, 7 Bushels & a Quart.

An Omer or Cor, 14 Bushels & a Pottle.

Measures of Liquid.

A Log, half a Pint.

A Hin, three Quarts.

A Bath, 9 Gallons and three Quarts.

A Pot or Sextary, a Pint and a half.

A Measure or Chænix, a Quart.

A Firkin, four Gallons and a half.

Weights of Appension or Counterpoise.

A Sheckle in weight, a quarter of an Ounce

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A Sheckle of the Sanctuary, half an Ounce.

A Pound, Twelve Ounces.

A Talent, 62 Pounds.

A Mule's Burthen, 200 Weight.

Troy Weight.

A Grain, the Weight of a Grain of Wheat

24 Grains, make One Penny Weight.

20 Penny Weight, One Ounce.

12 Ounces, one Pound.

Averdupois Weight, that is, Have your Weight, full Weight. The smallest Denomination of this Weight is a Dram.

16 Drams, One Ounce.

16 Ounces, One Pound.

28 Pound, One quarter of an Hundred.

4 Quarters, 100 Weight, or 112 Pound.

20 Hundred, One Tun.

By this Weight is Wool sold, of which 14 Pounds makes one Stone, two Stone, or 28 Pounds, a Tod: Also all Grocery Ware, Butter, Cheese, Flesh, Wax, Lead, Pitch, Tallow, Hemp, Resin, Iron, Copper, Tin, &c. is sold by this Weight.

English Measures, Liquid.

2 Pints make 1 Quart.

2 Quarts, 1 Pottle.

2 Pottles, 1 Gallon.

3 Gallons, 1 Firkin of Ale.

9 Gallons, 1 Firkin of Beer.

2 Firkins, 1 Kilderkin.

2 Kil-

- 2 Kilderkins, 1 Barrel.
42 Gallons, 1 Tierce of Wine.
63 Gallons, 1 Hoghead.
2 Hogheads, 1 Pipe or But.
2 Pipes or Buts, 1 Tun.

English Measures, Dry.

- 2 Pints, 1 Quart.
2 Quarts, 1 Pottle.
2 Pottles, 1 Gallon.
2 Gallons, 1 Peck.
4 Pecks, 1 Bushel.
8 Bushels, 1 Quarter.
4 Quarters, 1 Chaldron.
5 Quarters, 1 Wey.

Long Measures.

- 3 Barley Corns, 1 Inch.
12 Inches, 1 Foot.
3 Foot, 1 Yard.
3 Foot 9 Inches, 1 Ell.
5 Yards and a half, 1 Pole or Perch.
43 Poles, 1 Furlong.
8 Furlongs, 1 English Mile.
40 Square Poles or Perches, 1 Rod or quarter of an Acre.
4 Rods, 1 Acre.

A Four-fold Life.

A Rational Life, The Life of a Man.

An Animal, or Sensitive Life, The Life of a Beast.

A Vegetative Life, The Life of a Plant.

A Spiritual Life, The Life of a Saint.

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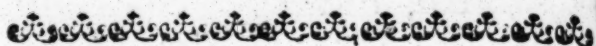
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A Rational Life, The Life of a Man.

An Animal, or Sensitive Life, The Life of a Beast.

A Vegetative Life, The Life of a Plant.

A Spiritual Life, The Life of a Saint.



A Short DICTIONARY, interpreting several Hard WORDS and NAMES.

A

A *Bba*, a Father.
Abbreviate, short.
Abandon, forsake.
Abridge, shorten.
Abjure, renounce.
Abolish, make void.
Absurd, foolish.
Acute, ingenious.
Adjacent, joining to.
Adopt, to chuse.
Affinity, kin by Marriage.
Allusion, pointing to.
Allegory, another meant.
Anathema, Cursed.
Adam, Earthly.
Aaron, a Teacher.
Abel, Just.
Abraham, father of many
Alexander, help of many
Ananias, Grace of Lord.
Anthony, Flourishing.
Abigal, Father's Joy.
Alice, Noble.
Agnes, Chaste.
Amy, Beloved. Fr.

B

B *Baptism*, Dipping.
 [Greek]
Babylon, Confusion.

Blasphemy, Evil-speak.
Brevity, shortness.
Bishop, Overseer.
Basilisk, a Cockatrice.
Benedict, Blessed.
Bigamy, having 2 Wives
Barrabas, Son of Confus.
Barnabas, Son of Consol.
Benjamin, Son of the
 Right-hand.

C

C *Celestial*, Heavenly.
Centre, the midst.
Catholick, Universal.
Conjunction, joining.
Consecrate, make Holy.
Calendar, Almanack.
Casual, Accidental.
Christ, Anointed.
Caleb, Hearty.

D

D *Eacon*, One over-
 seeing the Poor.
Dehort, Disswade.
Deity, Godhead.
Derivation, taking from
Diabolical, Devilish.
Digression, going from.
De facto, actually done.
 Da-

Daniel,
 Dinah,
 Debora
 Dorothea
 Dorcas

E cle
 Ea
 Edict,
 Egrefs
 Electi
 Esenc
 Eleva
 Eunuc
 Evang
 Good
 Edmu
 Edwa
 Elisb
 Esara
 Enoc
 Ezra
 Elea
 Eliz

F
 Finis
 Frat
 Fun
 Furi
 Fla
 Fili
 Feli
 Fra
 Fer

C

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Daniel, Judgment of God *Gospel*, Glad Tidings.
Dinah, Judgment : *Gradually*, by Degrees
Deborah, a Word, or Bee. *Gratis*, freely for nothing
Dorothy, the Gift of God. *Generous*, a noble Mind.
Dorcas, a Roe-Buck. *Gabriel*, strength of God

E

Ecclesiastical, spiritual *George*, an Husbandman.
Eden, place of Pleasure. *Gideon*, a Destroyer.

Edit, Commandment.

H

Egress, forth-going.

H *Allclujah*, Praise ye the Lord.

Election, Choice.

Esence, Substance.

Helmet, Head-piece.

Elevate, Lift up.

Homage, Worship.

Eunuch, One Gelded.

Hostility, Enmity.

Evangelist, a Bringer of

Habakkuk, a Wrestler.

Good News.

Hannah, Merciful.

Edmund, Blessed Peace.

Hilkiah, the Portion of

Edward, Happy Keeper.

the Lord.

Elisha, Lamb of God.

I

Esarab, Reward of Lord.

Infinite, without numb.

Enoch, teach or dedicate

Ignominy, Reproach

Exra, a Helper.

Illegitimate, unlawfully

Eleanor, Pictiful.

Born.

Elizabeth, Peace of Lord

Interrogation, Quest. ask

F

Jesus, a Saviour.

F *Allacy*, Deceit.

Jubilee, Year of Joy.

Fervent, Holy.

Junior, Younger.

Finis, the End.

Israel, a Prince with God

Fraternity, Brotherhood

Jabez, Sorrowful.

Function, Calling.

Jacob, a Supplanter.

Future, Time to come.

Jehoshaphat, the Lord my

Flagitious, Hainous.

Judge.

Filial, belong. to a Son.

Jonah, a Dove.

Felix, Happy.

John Gracious.

Frances, Free.

James, Mainainer.

Ferdinando, pure Peace.

Job, Sighing, Sorrowfull.

G

Joseph, Encreasing.

G *Enitor*, a Father.

Josiah, Fire of the Lord.

Geographer, a Descri-

Isaac, Laughter.

ber of the Earth.

Jane, Gracious.

N

L

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L

L *Attitude*, Breadth.
Legible, easy to read
Lascivious, Wanton.
Lampoon, Libel in Verse,
Legatee, one to whom a
 Legacy is bequeathed.
Legitimate, Lawful.
Libel, a little Book.
Licentious, Loose, disorderly, Unruly.
Leah, Painful.
Laban, White Skin or Gentle.
Lazarus, Sores, Help.
Leonard, Lyon-like.
Let, Joyned.
Lettice, Joyfulness.
Luke, Rising, lifting up.

M

M *Aranatha*, Accurst
Magnitude, Great.
Major, the Greater.
Minor, the Lesser.
Modern, of our Times.
Morality, of Civil Behav.
Manassa, not forgotten.
Mark, High.
Matthew, God's Gift.
Mary, Exalted.
Martha, Bitter.

N

N *narration*, declaring
Neuter, of neither side.
Novice, a young Scholar.
Nullity, nothing.
Novel, New.
Naomi, Fair.

Nathanael, Gift of God.
Nehemiah, Lords Comfort.

Noah, Increasing or Rest.
Nathan, Gift or Reward.

O

O *bscure*, Dark.
Oblivion, Pardon.
Obdurate, Harden.
Omniscient, knowing all Things.
Omnipotent, Almighty.
Original, Beginning first.
Oracle, Speech from God.
Obliterate, Blot out.
Obscene, Filthy, unchaste.
Obvious, easie to find.
Obstacle, an Hindrance.
Ocean, the main Sea.
Omnipresent, everywhere present.
Obadiah, Servant of the Lord.
Obed, a Servant or Workman.

P

P *Redestination*, Foreappointed.
Prodigy, a Wonder.
Paradise, place of Pleasure
Paraphrase Exposition.
Prohibition, torbidding.
Procreate to beget.
Phrenetick, a Mad-man.
Perpetuity, Eternal.
Pervert, Subvert, Deceive
Peter, a Stone or Rock.
Philip, a lover of Horses.
Phebe, clear or bright.

R

R *Rudim*
Repugn
Rabbi
Regress
Rachel
Richard
Robert
Roger
Reuben
Rebecca
Ruth
Rosam
 Wo

S *Sanct*
Sanct
Subj
Subj
Super
De
Serv
Seda
Seni
Senj
 S
 I
 Sen

R

Radical, belonging
to a Root,
Rudiment, Instruction.
Repugnant, Contrary.
Rabbi, Master.

Regression, Returning.

Rachel, a Sheep.

Richard, a Rich Lord.

Robert, famous in Counsel.

Roger, strong Counsel.

Reuben, Son of Vision.

Rebecca, Fat and Full.

Ruth, Watered or filled.

Rosamond, Rose of the
World.

S

Sabbath, Rest.

Schism, a Breach.

Sanctification, Holiness.

Subscribe, write under.

Substract, take from.

Superlative, Highest in
Degree.

Scrutiny, a Search.

Sedate, Quiet, Appeased

Senior, Elder.

Senses, Hearing, Seeing

Smelling, Tasting,

Feeling.

Sentiment, a feeling Ap-
prehension.

Samuel, Heard of God.

Solomon, Peaceable.

Sarah, Lady or Dame.

Susannah, Lilly or Rose.

Stephen, a Crown.

T

Tautology, Repeat-
ing the same Thing

Tabernacle, a Pavilion.

Temporary, for a Time.

Terrestrial, Earthly.

Theology, Divinity.

Thomas, a Twin.

Timothy, Honour of God.

Titus, Honourable.

Theophilus, Love of God.

V

Vacant, Void.

Verbatim, Word for
Word.

Vital, Lively.

Unanimous, of one Mind,
and Heart.

Vegetable, Plant.

Vegetive, Lively, strong.

Vnery, Carnal Lust.

Verbal, belong to Words.

Vigilant, Watchful.

Vincent, Victorious.

A Short DIALOGUE,
shewing the Woful STATE of
an Ungodly YOUTH.

THe days which God to me doth send,
In Pleasure I resolve to spend ;
Like as the Birds i'th' lovely Spring
Sit chirping on the Boughs, and sing,
Who *straining* forth their warbling Notes,
Do make sweet Musick in their Throats.
So I resolve, in this my Prime,
In Sport and Play to spend my Time :
Sorrow and Grief I'll put away,
Such things agree not with my Day.
From Clouds my Morning shall be free,
And nought on Earth shall trouble me :
I will embrace each sweet Delight
The Earth affords me Day and Night ;
Tho' Parents grieve, and me correct,
Yet I their Counsel will reject ;
I matter not, so I can have
My lovely Sports and Pleasures brave.

DEVIL.

The Resolution which you take,
Sweet Youth, doth me full merry make ;
Thou shalt become my lovely Boy,
And I will fill thy Heart with Joy,
If thou my Counsel wilt embrace,
And shun the Way of Truth and Grace ;

And

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And learn to lyē, to curse and swear,
And be as Proud as any are ;
And with thy Brothers do fall out,
And Sisters with vile Language flout ;
Yea, fight and scratch, and also bite,
Then in thee I will take Delight.
If thou wilt now be rul'd by me,
An Artist thou shalt quickly be
In all my Ways, which lovely are,
There's few with thee who shall compare ;
Thy Parents always disobey ;
Don't mind at all what they do say.
Tho' they should whip thee very sore,
Be worser for it evermore :
And rather hate them in thy Heart,
For all the Counsel they impart ;
And also pout and sullen be,
And thou shalt be a Child for me.
When others Read, be thou at Play,
Think not on God, don't Sigh nor Pray ;
Nor be thou such a silly Fool
To mind thy Book, or go to School ;
But play the Truant, fear not, I
Will help thee straitway to a Lye,
Which shall excuse thee for the same,
From Whipping, yea, and from all blame.
And as thou dost encrease in Days,
Grow thou in love with my sweet Ways ;
And what Earth yields or can afford,
I'll give to thee upon my Word.

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Sorrow and Grief I'll put away,
Such things agree not with my Day.
From Clouds my Morning shall be free,
And nought on Earth shall trouble me:
I will embrace each sweet Delight
The Earth affords me Day and Night;
Tho' Parents grieve, and me correct,
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I matter not, so I can have
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DEVIL.

The Resolution which you take,
Sweet Youth, doth me full merry make;
Thou shalt become my lovely Boy,
And I will fill thy Heart with Joy,
If thou my Counsel wilt embrace,
And shun the Way of Truth and Grace;

And

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And learn to lyē, to curse and swear,
And be as Proud as any are ;
And with thy Brothers do fall out,
And Sisters with vile Language flout ;
Yea, fight and scratch, and also bite,
Then in thee I will take Delight.
If thou wilt now be rul'd by me,
An Artist thou shalt quickly be
In all my Ways, which lovely are,
There's few with thee who shall compare;
Thy Parents always disobey ;
Don't mind at all what they do say.
Tho' they should whip thee very sore,
Be worser for it evermore :
And rather hate them in thy Heart,
For all the Counsel they impart ;
And also pout and sullen be,
And thou shalt be a Child for me.
When others Read, be thou at Play,
Think not on God, don't Sigh nor Pray ;
Nor be thou such a silly Fool
To mind thy Book, or go to School ;
But play the Truant, fear not, I
Will help thee straitway to a Lye,
Which shall excuse thee for the same,
From Whipping, yea, and from all blame.
And as thou dost encrease in Days,
Grow thou in love with my sweet Ways ;
And what Earth yields or can afford,
I'll give to thee upon my Word.

Come, bow to me, uphold my Crown,
And I'll raise thee to high Renown.

YOUTH.

These Motions I will cleave unto,
And let all other Counsel go :
My Heart against my Parents now
Shall harden'd be, I will not bow,
No, nor submit at all to them,
But all good Counsel will contemn ;
And what I list, that do will I,
And stubborn be continually.

CHRIST.

Wilt thou, O Youth! make such a *Choice*,
And thus obey the *Devil's* Voice ?
Vile sinful Ways wilt thou embrace,
And not regard Tender of Grace ?
Wilt thou to me a Rebel prove,
And from thy Parents quite remove
Thy Heart also ? Then thou shalt see
What will (e'er long) become of thee.
Come think of God who did thee make,
And at his Presence dread and quake ;
Remember him now in thy Youth,
And let thy Soul take hold of Truth :
The Devil and his Ways despise,
Believe him not, he doth but Lie ;
His Ways seem sweet, but, Youth, beware,
He for thy Soul has laid a Snare ;
His Sweet will into Sowre turn,
If in his Ways thou still wilt run ;
Lift up thine Eyes and stedfast look,
Under his Bait is a sharp Hook. With

With speed from him thy self recover,
Or else he will thy Soul devour ;
And he will thee in pieces tear,
Like Lions which most hungry are.
Grant me thy Heart, thy Folly leave,
And from this Lion I'll thee save ;
And thou shalt have sweet Joy with me,
Which last will to ETERNITY.

YOUTH.

My Heart shall cheer me in my Youth,
I'll have my Mind too in good truth ;
Whate'er seems lovely in mine Eye,
My self of it I can't deny ;
In my own Ways I still must walk,
And take Delight among young Folk,
Who spend their Days in Joy and Mirth,
There's nought like it, I'm sure, on Earth.
Thy Ways, O Christ ! are not for me,
They with my Age do not agree ;
If I unto thy Ways should cleave,
No more good Days then shall I have.

CHRIST.

Wouldst thou live long, and good Days
Refrain from all Iniquity. [see,
True Good alone from me doth flow,
It can't be had in Things below.
Are not my Ways, O Youth ! for thee ?
Then thou shalt never Happy be ;
Nor ever shall thy Soul obtain
True Good whilst thou dost here remain.

YOUTH.

TO UTH.

To thee, O Christ ! I'll not adhere,
 What thou speak'st of doth not appear
 Lovely to me ; I cannot find
 'Tis good to set or place my Mind
 On ways from whence such sorrows spring,
 And to the Flesh such Crosses bring :
 Don't trouble me, I must fulfill
 My fleshly Mind, and have my Will.

CHRIST.

Unto thy self then I'll thee leave,
 That *Satan* wholly may thee have ;
 Thy Heart in Sin shall harden'd be,
 And blinded in Iniquity :
 And then in Wrath I'll cut thee down,
 Like as the Grass and Flower's mown ;
 And to thy Wee thou shalt espy,
Childhood and Youth is Vanity :
 For all these things I'll make thee know,
 To Judgment thou shalt come also ;
 In Hell at last thy Soul shall burn,
 When thou thy sinful Race hast run :
 Consider this, think on thy End,
 Lest God doth thee to pieces rend.

TO UTH.

Amazed great I now begin ;
 Ah ! must I leave these Ways of Sin,
 Which unto me so sweet have been ?
 I tremble, and do greatly fear
 To think upon what I do hear :
 Must I Religious be so soon,
 And my Sun set before 'tis Noon? DE.

DEVIL.

No, foolish Youth, don't change thy mind,
Unto such Thoughts be not inclin'd;
Religion's an invented thing,
Which from some crafty hand did spring
To awe Men's Minds; a meer Bugbear,
Such foolish Youth to fright and scare.
Is Winter come? The Spring's not past;
What, canst not bear with one such blast?
Shall the brave Flower that seems so gay,
In one poor Hour fade quite away?
'Tis pity one so Young as thee
Should thus be brought to Misery:
Then cheer thy Heart, rouse up, be glad;
There is no Hell, why art so sad?
Eat, Drink, be Merry with thy Friend,
For when thou dy'st, that's thy last End.

YOUTH.

Ah! would *such thoughts* I could receive,
God's Word most true I must believe:
'Tis He I fear, amaz'd am I
At that dread Word [*ETERNITY.*]
And if my Soul immortal be,
At Death what will become of me?

DEVIL.

Tush, these are silly things to think on,
Shall Clouds thus dark thy *Horizon*?
I'll scatter them, and soon make clear
Thy lovely Morning, do not fear:
Yet to thee in some things I'll yield,
So that I may but gain the Field:

That

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That there's a Heaven I can't deny,
 Yea, and a Hell of Misery ;
 That Heaven is a lovely Place
 I can't deny, 'tis a clear Case ;
 And easie 'tis for to come there,
 Poor Youth, take thou no further Care ;
 Where Prayers are read see thou do go,
 Where thou may'st sleep as others do ;
 At any time thou may'st Repent,
 'Twill serve when all thy Days are spent.
 Thou may'st have *Christ* and the *World* too,
 And saved be with half the do
 Which many make, if thou at last
 Dost up thine Eyes to Heaven cast,
 Thou shalt be sav'd, do thou not fear,
 But take thy fill of Pleasure here.

CHRIST.

Take heed, or else thou art undone,
 These thoughts are from the Evil one :
Narrow's the Way that leads to Life,
 Heaven is not had without much Strife ;
 Few shall be saved, Young-man, know,
 Most do into Destruction go ;
 If Righteous Ones scarce saved be,
 What will (at last) become of thee ?
 O don't reject my gracious Call,
 Lest suddenly to Hell you fall ;
 Unless that you Converted be,
 God's Kingdom you shall never see.

YOUTH.

Now, Lord, I am at a great stand,
 To turn to right or the left hand. If

If I to Godliness should cleave,
And my old Company should leave,
With great Reproaches I should meet,
And lose my Pleasures which are sweet ;
My Consorts will me much deride,
And never more will me abide.

Moreover this I also know :

God can at last great Mercy show :
Excuse me then, you do me wrong ;
To mind Christ's Ways I am too Young,
When I am Old, and Pleasures gone,
Then what God says I'll think upon.

C H R I S T.

Nay, hold vain Youth, thy time is short,
I have thy Breath, I'll spoil thy sport,
Thou shalt not live till thou art old,
Since thou in Sin art grown so bold :
I in thy Youth *Grim Death* will send,
And all thy sports shall have an end.

Y O U T H.

I am too young, alas ! to dye,
Let Death some old Gray-head espy,
O spare me ! And I will amend,
And with thy Grace my Soul befriend ;
Or else I am undone, alas !
For I am in a woful Case.

C H R I S T.

When I did call thou wouldst not hear,
But did'st to me turn a deaf Ear ;
And now in this Calamity
I will not mind, nor hear thy Cry ;
Thy day is past, be gone from me,
Thou which dost love Iniquity
Above thy Soul and Saviour Dear ;
Who on the Cross great Pain did bear.
My Mercy thou did'st long abuse,
And all good Counsel didst refuse.
Justice will therefore Vengeance take,
And thee a sad Example make.

YOUTH.

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T O U T H.

My Head does ake ; Ah ! Death is come,
The dismal Hour of my dire Doom.
Good Doctor ! What think you, I pray ;
My Feet are cold as any Clay.

D O C T O R.

Call upon God, for you will die,
A Blessing God doth quite deny
To all the Means which us'd have been :
Seek to get Pardon for your Sin.

T O U T H.

O spare me, Lord ! Forbear thy Hand ;
Don't cut me off, who trembling stand
Begging for Mercy at thy Door ;
O let me live but one Year more.

C H R I S T.

If thou some longer time should have,
Thou would'st again to Folly cleave ;
Therefore to thee I will not give
One day on Earth longer to live.

D E A T H.

Young Man, I'm come to fetch thy Breath,
And bear thee down to th' Shades of Death :
No pity I can on thee show,
Thou hast thy God offended so.
Thy Sands are run, thy Glass is broke,
And with my dread and fatal Stroke
Thy Soul and Body I'll divide ;
Thou must i' th' Grave with Worms abide,
And thy Dear Soul in Hell must lie
With Devils to Eternity.

Thus ends the Days of woful Youth,
Who'll not obey, nor mind the Truth ;
Nor hearken to what Preachers say,
But do their Parents disobey.
They in their Youth go down to Hell,
Under Eternal Wrath to dwell :
Many don't live out half their Days,
For cleaving unto Sinful Ways.

F I N I S.

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